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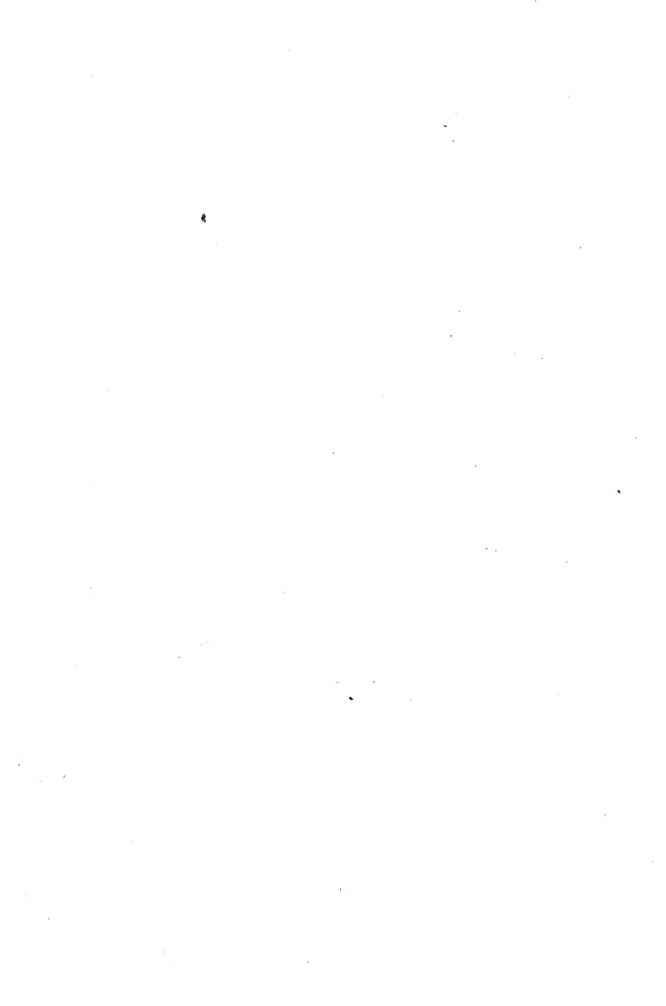
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A
VIEW OF RELIGIONS,
IN TWO PARTS.

PART I. CONTAINING AN ALPHABETICAL COMPENDIUM
OF THE VARIOUS
RELIGIOUS DENOMINATIONS,
WHICH HAVE APPEARED IN THE WORLD, FROM THE
BEGINNING OF THE CHRISTIAN ERA TO
THE PRESENT DAY.

PART II. CONTAINING A BRIEF ACCOUNT OF
THE DIFFERENT SCHEMES OF RELIGION
NOW EMBRACED AMONG MANKIND.

THE WHOLE COLLECTED
From the best AUTHORS, Ancient and Modern.


BY HANNAH ADAMS.


The SECOND EDITION, *with large* ADDITIONS.

Prove all things, hold fast that which is good. Apostle PAUL.


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TO JOHN ADAMS,
VICE-PRESIDENT

OF THE
UNITED STATES OF AMERICA

S I R,

ENCOURAGED by your well known condescension and goodness, I take the liberty to prefix your name to this work, a name expressive of every patriotic virtue, which excites the veneration and gratitude of your fellow citizens, the admiration and esteem of foreign nations.

While your distinguished abilities, the ornament and delight of your country, have raised you to the first rank of literary eminence; let me humbly hope my feeble attempt to represent with impartiality the sentiments of the various denomination of christians, will meet with your candor and indulgence.

*Though born in humble obscurity, a stranger to polite forms of address, I am capable of the highest
esteem*

D E D I C A T I O N.

esteem for those illustrious characters, to whom, under heaven, we are indebted for our civil and religious priviledges.

That you may long enjoy the felicity of seeing your generous exertions for your country crowned with increasing success, and the sentiments of liberty, which you have cultivated in America, extending their benign influence through the world, is the ardent wish of,

S I R,

Your most obedient

Humble servant,

HANNAH ADAMS.



TO THE READER.

IT will be easily perceived, that the compiler of the following work has, with great labor and pains, ransacked the treasures of ecclesiastical history, ancient and modern, to bring into view what is here presented to the public.

She claims no other merit than that of having honestly and impartially collected the sense of the different sects, as it is given by the authors to whom she refers : nor was it a vain ambition of appearing as an author, that put her upon writing ; her own satisfaction and amusement being the only object. Having yielded however to its publication, at the desire of several judicious friends, she has also done violence to her own inclination, by prefixing her name.

The world has been absurdly accustomed to entertain but a moderate opinion of female abilities, and to ascribe their pretended productions to the craft and policy of designing *men* ; either to excite admiration or screen their weakness from censure : whereas unbiaſſed reason must allow, if an invidious comparison between the sexes is in any respect justifiable, it cannot be grounded upon a defect of natural ability, but upon the different, and perhaps faulty mode of female education ; for under similar culture, and with equal advantages, it is far from being certain that the female mind would not admit a measure of improvement, that would at least equal, and perhaps in many instances eclipse, the boasted glory of the other sex.

There

TO THE READER.

There have been female writers, and historians, who have been deservedly honored in the literary world.—The celebrated Mrs. Maccauley Graham, who has lately honored our country with her presence, is a living example.

The writer of this compendium having been from her youth fond of books, has made herself acquainted with the Greek and Latin tongues, which may sufficiently account for so frequent a use of terms in those languages.

However the volume may be received by those who are versed in the historic page, it may at least be useful and entertaining to those who have neither leisure nor opportunity to peruse the numerous volumes from which the whole is collected.—With regard to many of the ancient sects, it is well known little has been preserved, and therefore little can be here expected.—With respect to others, such as desire further information, are directed by references to the volumes, and generally to the pages, where their inquisitive minds may be satisfied.

It is truly astonishing that so great a variety of faith and practice should be derived, with equal confidence of their different abettors, from one and the same revelation from heaven : but while we have the lively oracles, we are not to adopt any of the numerous schemes of religion, further than they have a manifest foundation in the sacred pages. To the law and to the testimony ; if they speak not according to this word, however specious their systems may appear, “ there is no light in them.”


With cordial wishes for the divine illumination of the Holy Spirit, by which the sacred scriptures were indited, and a universal prevalence of the knowledge and practice of pure and undefiled religion before God and the Father :

I am the reader's most obedient

Humble servant,

THOMAS PRENTISS.

MEDFIELD.



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THE reader will please to observe, that the following rules have been carefully adhered to through the whole of this performance.

1st. To avoid giving the least preference of one denomination above another : omitting those passages in the authors cited, where they pass their judgment on the sentiments of which they give an account : consequently the making use of any such appellations as Heretics, Schismatics, Enthusiasts, Fanatics, &c. is carefully avoided.

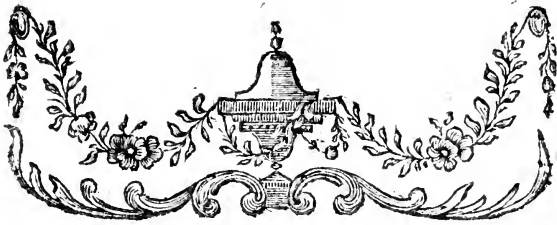
2d. To give a few of the arguments of the principal sects, from their own authors, where they could be obtained.

3d. To endeavour to give the sentiments of every sect in the general collective sense of that denomination.

4th. To give the whole as much as possible in the words of the authors from which the compilation is made, and where that could not be done without too great prolixity, to take the utmost care not to misrepresent the ideas.







A

VIEW OF RELIGIONS:



PART I.



BRAHAMIANs, a denomination in the ninth century ; so called from their founder, Abraham. They received the doctrines of the Paulicians, and are said to have employed the cross in the most servile offices. [See Paulicians.]

Dictionary of Arts and Sciences, vol. 1, p. 10.

ABYSSINIAN-CHURCH, that established in the empire of Abyssinia : they maintain that the *two natures* are united in Christ without either confusion or mixture ; so that though the *nature* of our Saviour be really one, yet it is at the same time two-fold and compound.

They differ from the Eutychians in this respect. They confess, that the nature of Christ is composed of two natures,

B

tures, the *divine* and *human* ; which being united, became one single nature ; but Eutyches affirmed the *human* to be wholly absorbed in the *divine*.

The Abyssinian-church embraced these tenets in the seventh century. They disown the Pope's supremacy, and *transubstantiation*, though they believe the real presence of Christ in the sacrament ; they administer the communion in both kinds, like the *Roman Catholics* ; they offer their devotions and prayers to the saints, and have proper offices, fasts, and festivals in memory of them. They believe a middle state, in which departed souls must be purged from their sins, and may be greatly assisted and relieved by the prayers, alms, and penances of their surviving friends, who seldom fail of performing so charitable, and as they deem it, meritorious duty to them frequently, and with great fervency. They use *confession*, and receive *penance* and *absolution* from the priests.

For other particulars relating to this Church, see Part II.

Mosheim's Ecclesiastical History, vol. 2. p. 172.

vol. 3. p. 492.

Dictionary of Arts and Sciences, vol. 1. p. 15.

Modern Universal History, vol 15. p. 174—177.

ACEPHALI, i. e. headless. The word is compounded of the privative α and $\kappa\epsilon\phi\alpha\lambda\eta$ a head. They were a branch of the Eutychians, who, by the submission of Mongos, had been deprived of their chief. This denomination was afterwards divided into three others, who were called Anthropomorphites, Barfanaphites, and Esaiianites. [See Eutychians.]

Mosheim's Ecclesiastical History, vol. 1. p. 418.

ADAMITES, a denomination in the second century, who assumed this title from their asserting that since their redemption by the death of Christ, they were as innocent as Adam before the fall, and consequently went naked in their assemblies. The author of this denomination was Prodicus,

Prodicus, a disciple of Carpocrates. It was renewed in the fifteenth century by one Picard, a native of Flanders.

Broughton's Historical Library, vol. 1 p. 14.

ADESSENARIANS, a branch of the *Sacramentarians*, so called from the Latin *Adesse. to be present*; because they believed the presence of Christ's body in the *eucharist*, though in a manner different from the Romanists. They were subdivided into those who held that the body of Jesus Christ is in the bread, whence they were called *Impanatores*; those who hold that it is *about* the bread; those who said it is *with* the bread; and those who maintained that it is *under* the bread.

Broughton, ibid. p. 15.

ADIAPHORISTS. [See Lutherans.]

ADOPTIANS, followers of Felix of Urgel, and Elipand of Toledo: who, towards the end of the eighth century, taught that Jesus Christ, with respect to his human nature, was not the natural, but adoptive Son of God.

Dictionary of Arts and Sciences, vol. 1. p. 49.

AERIANS, a denomination which arose about the year 342; so called from one Aerius, a Presbyter, Monk, and Semi-arian. One of his principal tenets was, that there is no distinction, founded in scripture, between a Presbyter and a Bishop. He built his opinion chiefly on the passage in the first epistle to Timothy, in which the *apostle* exhorts him not to neglect *the gift he had received by the laying on the hands of the Presbytery*. Aerius condemned prayers for the dead, stated fasts, the celebration of Easter, and other rites of the like nature.

Mosheim's Ecclesiastical History, vol. 1. p. 314.

Broughton's Historical Library, vol. 1. p. 22.

AETIANS, a denomination which appeared about the

year

year 336, so called from Aetius, a Syrian. Besides the opinions which the Aetians held in common with the Arians, they maintained that *faith* without *works* was sufficient to salvation; and that no sin, however greivous, would be imputed to the faithful. Aetius moreover affirmed, that what GOD had concealed from the *apostles*, he had revealed to him,
Broughton, ibid, p. 24.

AGINIANS, a denomination which appeared about the end of the seventh century. They condemned the use of certain meats and marriage.—They had but few followers, and were soon suppressed.

Broughton, ibid, p. 26.

AGNOITES, a denomination which appeared about the year 370. They were followers of Theophronius, the Capadocian, who called in question the omniscience of GOD; alleging that he knew things past only by memory, and things future only by an uncertain preſcience.

There arose another sect of the same name about the year 535, who followed the sentiments of Themisticus, deacon of Alexandria, who held that Christ knew not when the day of judgment shall be. He founded this opinion on a passage of St. Mark: *Of that day and hour knoweth no man; no, not the angels who are in heaven, nor the Son, but the Father only.*

This sect derive their name from the Greek *Aγνων* to be ignorant.

Broughton, ibid, p. 26, 27.

ALBANENSES, a denomination which commenced about the year 796. They held with the Gnostics and Manicheans, two principles, the one of good, the other of evil. They denied the *divinity*, and even the *humanity* of Jesus Christ, asserting that he was not truly man; did not suffer on the cross, die, rise again, nor really ascend into *heaven*. They rejected the doctrine of the *resurrection*; affirmed

firmed that the general judgment was past ; and that hell torments were no other than the evils we feel and suffer in this life. They denied *free-will* ; did not admit *original sin* ; and never administered *baptism* to infants. They held that a man can give the holy spirit of himself, and that it is unlawful for a christian to take an oath.

This denomination derived their name from the place where their spiritual ruler resided. [See Manicheans and Catharists.]

Broughton, ibid. p. 31.

Mosheim's Ecclesiastical Hist. vol. 2 p. 445.

ALBANOIS, a denomination which sprung up in the eighth century, and renewed the greatest part of the Manichean principles. They also maintained that the world was from eternity. [See Manicheans.]

Collier's Historical Dictionary, vol. 1. [See Albanois.]

ALBIGENSES, so called from their first increase in Albi and Albigeois. A denomination remarkable for their opposition to the discipline and ceremonies of the church of Rome. Their opinions are similar with the Waldenses. [See Waldenses.]

Perrin's History of the Waldenses, p. 3.

ALMARICIANS, a denomination which arose in the thirteenth century. They derived their origin from Almaric, professor of logic and theology at Paris, who taught that *every christian was obliged to believe himself a member of Jesus Christ, and that without this belief none could be saved.* His followers asserted that the *power* of the *Father* had continued only during the Mosaic dispensation ; that of the *Son* twelve hundred years after his entrance upon earth. And that, in the thirteenth century, the *age of the Holy Spirit* commenced, in which the sacraments and all external worship were to be abolished. And that every one was to be

be saved by the internal operations of the Holy Spirit alone, without any external act of religion.

Mosheim's Ecclesiastical History, Note [c] vol. iii. p. 129, 133.

ALOGIANS, a denomination in Asia-Minor, in the year 171; so called, because they denied the divine *logos*, or word, and the gospel and writings of St. John, attributing them to Cerinthus.

One Theodore of Byzantium, by trade a currier, was the head of this denomination.

Broughton's Historical Library, vol. 1. p. 33.

AMMONIANS so called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all *sects*, whether *philosophical* or *religious*. He maintained, that the great principles of all *philosophical* and *religious truth* were to be found equally in all *sects*; and they differed from each other only in their method of expressing them, and in some opinions of little or no importance; and that by a proper interpretation of their respective sentiments, they might easily be united in one body.

AMMONIUS, supposed that true philosophy derived its origin and its consistence from the Eastern nations; that it was taught to the Egyptians by Hermes; that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other Oriental sages. He maintained that all the different religions which prevailed in the world, were in their original integrity, conformable to this ancient philosophy. But it unfortunately happened that the symbols and fictions, under which, according to the Eastern manner, the ancients delivered their precepts and doctrines, were, in process of time erroneously understood both by priests and people in a literal sense; that in consequence of this, the invisible beings

ings and demons, whom the supreme Deity had placed in the different parts of the universe as the ministers of his providence, were, by the suggestions of superstition, converted into Gods, and worshipped with a multiplicity of vain ceremonies. He therefore insisted, that all the religions of all nations should be restored to their primitive standard, viz. *the ancient philosophy of the East*; and he asserted that his project was agreeable to the intentions of Jesus Christ (whom he acknowledged to be a most excellent man, the friend of GOD) and affirmed that his sole view in descending on earth, was to set bounds to the reigning superstition, to remove the errors which had crept into the religion of all nations, but not to abolish the ancient theology, from which they were derived.

Taking these principles for granted, Ammonius associated the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other *philosophical* and *religious sects* by art, invention, and allegory, that they seemed to bear some resemblance of the *Egyptian* and *Platonic* systems.*

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country and the dictates of nature. But a more sublime rule was laid down for the wise,—they were to raise above all terrestrial things by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body which restrains the liberty of the immortal spirit; that in this life they might enjoy communion with the *Supreme Being*, and ascend after death, ac-
tive

* Ammonius left nothing behind him in writing; nay, he imposed a law upon his disciples not to divulge his doctrines among the multitude, which law, however they made no scruple to neglect and violate.

tive and unencumbered, to the Universal Parent, to live in his presence for ever.

Mosheim's Ecclesiastical History, vol. 1. p. 137 to 144.

AMSDORFIANS, a denomination of Protestants in the sixteenth century, who took their name from Amstdorf their leader.

It is said they maintained that good works were not only unprofitable, but even opposite and pernicious to salvation.

Dictionary of Arts and Sciences, vol. 1. p. 131.

ANABAPTISTS. [See Baptists.]

ANGELITES, a denomination which sprung up about the year 494 ; so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They were called likewise Serverites, from one Serverus, who was the head of their sect ; as also Theodosians, from one among them named Theodosius, whom they made Pope at Alexandria.

They held that the Father, Son, and Holy Ghost, are not the same ; that none of them exists of himself, and of his own nature ; and that there is a common Deity existing in them all ; and that each is GOD, by a participation of this Deity.

Broughton's Historical Library, vol. 1. p. 49.

ANOMŒANS, a name by which the pure Arians were distinguished in the fourteenth century, in contradistinction to the Semi-Arians. The word is taken from the Greek *Ανομοίος* different, dissimilar. [See Arians.]

Broughton, ibid. p. 51.

ANTHROPOMORPHITES, a denomination in the tenth century : so denominated from *ανθρωπος* man, and *μορφη* shape. In the district of Vicenza, a considerable number, not only of the illiterate vulgar, but also of the sacerdotal

facerdotal order fell in to the notion, that the Deity was clothed with an human form, and seated like an earthly monarch, upon a throne of gold, and that his angelic ministers were men arrayed in white garments, and furnished with wings to render them more expeditious in executing their sovereign's orders. They take every thing spoken of GOD in scripture in a literal sense, particularly that passage in Genesis, in which it is said that GOD *made man after his own image.*

Broughton, ibid. p. 55.

Mosheim's Ecclesiastical History, vol. 3. p. 227.

ANTINOMIANS. They derive their name from the Greek *αντι* *against*, and *νόμος* *law*. In the sixteenth century, while Luther was eagerly employed in censuring and refuting the Popish doctors, who mixed the *law* and *gospel* together, and represented eternal happiness as the fruit of legal obedience, a new teacher arose whose name was John Agricola, a native of Aisteben, and an eminent doctor in the Lutheran church. His fame began to spread in the year 1538, when from the doctrine of Luther, now mentioned, he took occasion to advance sentiments which were interpreted in such a manner, that his followers were distinguished by the title of Antinomians.*

The principal doctrines which bear this appellation, together with a short specimen of the arguments made use of in their defence, are comprehended in the following summary.

I. That the *law* ought not to be proposed to the people as a rule of manners, nor used in the church as a means of instruction; and that the *gospel* alone was to be inculcated and explained, both in the churches and in the schools of learning.

For

C

* Agricola held, that repentance was not to be taught from the decalogue; and opposed such as maintained that the gospel was not to be preached to any but such as were humbled by the law.

For the scriptures declare, that *Christ is not the law-giver*, as it is said, *The law was given by Moses; but grace and truth came by Jesus Christ*. Therefore the ministers of the *gospel*, ought not to teach the *law*. Christians are not ruled by the *law*, but by the spirit of regeneration, according as it is said, *ye are not under the law, but under grace*. Therefore the *law* ought not to be taught in the church of Christ.

II. That the *justification* of *sinners*, is an immanent and eternal act of GOD, not only preceding all acts of sin; but the existence of the sinner himself. *

For nothing new can arise in God, on which account he calls things that are not as though they were; and the apostle saith, *who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, before the foundation of the world*. Besides, Christ was *set up from everlasting*, not only as the head of the church, but as the surety of his people; by virtue of which engagement the Father decreed never to impute unto them their sins. See 2d of Cor. iv. 19.

III. That justification by faith, is no more than a manifestation to us of what was done before we had a being.

For it is thus expressed in Hebrews xi. 1. *Now faith is the substance of things hoped for, the evidence of things not seen*. We are justified only by Christ; but by *faith* we perceive it, and by *faith* rejoice in it, as we apprehend it to be our own.

IV. That men ought not to doubt of their faith, nor question whether they believe in Christ.

For, we are commanded to *draw near in full assurance of faith*. Heb. x. 22. *He that believeth on the Son of GOD hath the witness in himself*. 2d of John v. 10. i. e. he has as much evidence as can be desired.

V. That GOD sees no sin in believers, and they are not

* This is the opinion of most, who are styled Antinomians, though some suppose, with Dr. Cuiſp, that the elect were justified at the time of Christ's death.

not bound to confess sin, mourn for it, or pray that it may be forgiven.

For GOD has declared, Heb. x. 17. *Their sins and iniquities I will remember no more* : and in Jer. l. 20. *In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found : for I will pardon them whom I reserve.*

VI. That GOD is not angry with the elect, nor doth he punish them for their sins.

For Christ has made ample satisfaction for their sins, see Isaiah liii. 5. *He was wounded for our transgressions, he was bruised for our iniquities, &c.* And to inflict punishment once upon the surety, and again upon the believer, is contrary to the justice of GOD, as well as derogatory to the satisfaction of Christ.

VII. That by GOD's laying our iniquities upon *Christ*, he became as completely *sinful as we*, and we as completely *righteous as Christ*.

For *Christ* represents *our persons* to the *Father* ; and *we* represent the *person of Christ* to *him*. The loveliness of *Christ* is transferred to us ; on the other hand, all that is hateful in our nature is put upon *Christ*, who was forsaken by the *Father* for a time ; see 2d of Cor. v. 21. *He was made sin for us, who knew no sin ; that we might be made the righteousness of GOD in him.*

VIII. That *believers* need not fear either their own sins or the sins of others, since neither can do them any injury.

See Rom. viii, 33, 34. *Who shall lay any thing to the charge of GOD's elect ? &c.* The apostle does not say that they never transgress ; but triumphs in the thought that no curse can be executed against them.

IX. That the new covenant is not made properly with

us, but with Christ for us ; and that this covenant is all of it a promise, having no conditions for us to perform ; for faith, repentance, and obedience, are not conditions on our part, but Christ's ; and he repented, believed, and obeyed for us.

For the covenant is so expressed, that the performance lies upon the Deity himself, *For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts ; and I will be to them a GOD, and they shall be to me a people.* Heb. viii. 10.

X. That *sanctification* is not a proper evidence of *justification*.

For those who endeavour to evidence their justification by their sanctification, are looking to their own attainments and not to Christ's righteousness for hopes of salvation.

Mosheim's Ecclesiastical History, vol. 4. p. 33.

Clark's Lives, p. 142.

Ursinus's Body of Divinity, p. 620.

Spiritual Magazine, vol. 2. p. 171,

Crisp's Sermons, vol. 1. p. 24, 29, 136, 137, 143,

281, 298, 330. vol. 2. p. 144, 155.

Salmarsh on Free Grace, p. 92.

Eaton's Honey-comb, p. 446.

Town's Assertion, p. 96.

Display of God's special Grace, p. 102.

ANTITACTÆ, of *ΑΝΤΙΤΑΚΤΙΩ* to oppose, a branch of the Gnostics who held that GOD the creator of the universe, was good and just ; but that one of his creatures had created evil, and engaged mankind to follow it in opposition to GOD ; and that it is the duty of mankind to oppose this author of evil in order to avenge GOD of his enemy.

Bailey's Dictionary, vol. 2. [See Antitactæ.]

ANTITRINITARIANS, a general name given to all those

those who deny the doctrine of the Trinity, and particularly to the *Arians* and *Socinians*.

Dictionary of Arts and Sciences, vol. 1. p. 167.

APELLÆANS, a denomination in the second century, so called from Apelles, a disciple of Marcion. They affirmed that Christ, when he came down from heaven, received a body, not from the substance of his mother, but from the four elements; which, at his death, he rendered back to the world, and so ascended into heaven without a body. With the Gnostics and Manichees, they held two principles, a good and a bad GOD. They asserted that the prophets contradicted each other. And denied the resurrection of the body.

They erased that passage of St. John, which says *every spirit, that confesseth not that Jesus Christ is come in the flesh is not of GOD.*

Broughton's Historical Library, vol. 1. p. 58.

APHTHARTODOCITES, a denomination in the sixth century, so called from the Greek *αφθάρτος incorruptible*, and *δόξεω to judge*, because they held that the body of Jesus Christ was incorruptible, and not subject to death. They were a branch of the Eutychians. [See Eutychians.]

Broughton, ibid. p. 58.

APOCARITÆS, a denomination in the third century, sprung from the Manicheans. They held that the soul of man was of the substance of God.

Broughton, ibid. p. 60.

APOLLINARIANS, a denomination in the fourth century, who were the followers of Apollinaris, bishop of Laodicea. He taught that Christ's person was composed of a union of the true divinity and a human body, endowed with a sensitive soul, but deprived of the reasonable one, the divinity supplying its place. He added, that the human body united

united to the divine spirit, formed in Jesus Christ one entire divine nature.

Formey's Ecclesiastical History, vol. 1. p. 79.

APOSTOLICS, a denomination in the twelfth century, who had at their head one Gerard Saggarel, of Parma.—They were so called, because they professed to exhibit in their lives and manners the piety and virtues of the holy apostles. They held it unlawful to take an oath; renounced the things of this world;—and preferred celibacy to wedlock.

Mosheim's Ecclesiastical History, vol. 2. p. 457.

Dufresnoy's Chronological Tables, vol. 2. p. 239.

AQUARIANS, a denomination in the second century, who under pretence of abstinence, made use of water instead of wine, in the Eucharist. See Encratites.

Dictionary of Arts and Sciences, vol. 1. p. 178.

ARABICI, so called, because they sprung up in Arabia, in the year 207. It is uncertain who was their author.—They denied the immortality of the soul, believed that it perished with the body; but maintained at the same time that it was to be again recalled to life with the body, by the power of GOD.

Mosheim's Ecclesiastical History, vol. 1. p. 249.

Broughton's Historical Library, vol. 1. p. 73.

ARCHONTICS, a denomination which appeared about the year 175, so called because they held that *archangels* created the world. They denied the resurrection of the body. They maintained that the GOD of Sabaoth exercised a cruel tyranny in the seventh heaven; that he engendered the Devil, who begot Abel and Cain of Eve.

These tenets they defended by books of their own composing, styled, *The revelation of the prophets*, and the *Harmony*.

Echard's Ecclesiastical History, vol. 2. p. 542.

ARIANS,

ARIANS, a denomination in the fourth century, which owed its origin to Arius, a man of a subtile turn, and remarkable for his eloquence. He maintained that the *Son* was totally and *essentially* distinct from the *Father*. That he was the *first* and *noblest* of all those beings whom GOD the Father had created out of nothing, the instrument by whose subordinate operation the *Almighty Father* formed the universe, and therefore inferior to the *Father* both in *nature* and in *dignity*.* He added that the Holy Spirit was of a different nature from that of the Father, and of the Son; and that he had been created by the *Son*. However, during the life of Arius, the disputes turned principally on the divinity of Christ.

Such is the representation which is given of the opinion of Arius, and his immediate followers. The modern defenders of this system, to prove the subordination and inferiority of Christ to GOD the Father argue thus.

There are various passages of scripture, where the Father is styled the one or only GOD. Matt. xix. 17. *Why callest thou me good; there is none good but one, that is GOD.*

The Father is styled GOD with peculiar high titles and attributes. See Matt. xv. 32. Mark v. 7, &c. It is said in Eph. iv. 6. *There is one GOD and Father of all, who is above all.*

Our Lord Jesus Christ expressly speaks of another GOD distinct from himself. See Matt, xxvii. 46. John xx. 17.

Our Lord Jesus Christ not only owns another than himself to be GOD; but also that he is above, and over himself. He declares, that *his Father is greater than he*. John xiv. 28. He says he came not in his own, but his Father's name

* His followers deny that Christ had any thing which could properly be called a *divine nature*, any otherwise than as any thing very excellent may by a figure be called divine, or his delegated dominion over the system of nature might entitle him to the name of GOD;

name and authority. That he sought not his own, but GOD's glory, nor made his own will but GOD's his rule ; and in such a posture of subjection he came down from heaven into this earth, that it should seem that nature which did pre-exist, did not possess the supreme will even before it was incarnate.

Christ's saying, that he is of the Father must mean that he is derived from him ; and this necessarily implies, that he is neither self-existent nor eternal ; as the being derived from, must exist before another being can be derived from him.

Christ professes his knowledge to be limited and inferior to the Father's. Mark xiii. 32. *Of that day knows no man, no not the angels in heaven, nor the Son, but the Father only.*

In like manner the apostles declare his subjection to another ; not only as his Father but his GOD, which is emphatically expressed, in calling the most blessed GOD the GOD of our Lord Jesus Christ, after his humiliation was over. Eph. i. 17. And the head of Christ is GOD. See also 1 of Cor. xi. 3.

It is said, in 1 of Cor. xv. 24. *That Christ will deliver up the kingdom to GOD, even the Father, therefore he will be subjected to him, and consequently inferior.*

There are various passages of scripture in which it is declared, that all prayers and praises ought primarily to be offered to the Father. See Matt. iv. 10. John iv. 23.—Acts iv. 24. 1 of Cor. i. 4. Phil. i. 3, 4, &c.

The ancient Arians were divided among themselves, and torn into factions which regarded each other with the bitterest aversion. Of these the ancient writers make mention under the names of Semi-arians, Eusebians, Aetians, Eunomians, Acacians, Pfatyrians, and others. But they may all be ranked with the utmost propriety into three classes ; The first of these were the primitive and genuine Arians, who rejected all those forms and modes of expressions, which the
moderns

moderms had invented to render their opinions less shocking to the Nicenians. They taught simply, that the Son was not begotten of the Father, i. e. produced out of his substance, but only created out of nothing. This class was opposed by the Semi-arians, who in their turn were abandoned by the Eunomians, or Anomæans, the disciples of Aetias and Eunomius. The Semi-arians held, that the Son was *ὁμοιούσεος* i. e. *similar to the Father in his essence, not by nature, but by a peculiar privilege.* The Eunomians, who were also called, Aetians, and Exucontians, and may be counted in the number of pure Arians, maintained that Christ was *ετέρουσιός* i. e. *unlike the Father in his essence, as well as in other respects.*

Under this general division were comprehended many subordinate sects, whose subtleties and refinements have been but obscurely developed by ancient writers.

The opinion of the Arians concerning Christ differs from the Gnostics chiefly in two respects.

First, the Gnostics supposed the *pre-existent* spirit which was in Jesus, to have been an emanation from the Supreme Being, according to the principles of the philosophy of that age, which made creation out of nothing to be an impossibility. But the Arians supposed the *pre-existent* spirit to have been properly created; and to have animated the body of Christ, instead of the human soul.

Secondly, the Gnostics supposed that the *pre-existent* spirit was not the maker of the world, but was sent to rectify the evils which had been introduced by the being who made it. But the Arians supposed, that their Logos was the being, whom God had employed in making the universe, as well as in all his communications with mankind.

Those who hold the doctrine, which is usually called *low Arianism*, say, that Christ pre-existed, but not as the eternal Logos of the Father, or as the being by whom he made the worlds, and had intercourse with the patriarchs; or as

having any certain rank or employment whatever in the divine dispensations. As this doctrine had not any existence till late years, and the author of it is unknown, it has not got any specific name among writers.

Mosheim's Ecclesiastical History, vol. 1. p. 335, 342, 343.

Formey's Ecclesiastical History, vol. 1. p. 76.

Priestly's History of Early Opinions, vol. 4. p. 168.

Clarke's Scripture Doctrine of the Trinity, p. 1, 43, 46.

Emlyn's Extracts, p. 9, 10, 11, 21.

Parvus' Humble Attempt, p. 6, 7.

Theological Repository, vol. 4. p. 276.

Doddridge's Lectures, p. 401.

Lowman's Tracts, p. 253.

ARMENIANS, a division of Eastern Christians, thus called from Armenia, a country they anciently inhabited.

The principal points in their doctrine are as follows, 1st. They assert, with the Greeks, the procession of the Holy Ghost from the Father only. 2d. They believe that Christ at his descent into hell, freed the souls of the damned from thence, and reprieved them to the end of the world, when they shall be remanded to eternal flames. 3d. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection: notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. They use confession to the priests, and administer the Eucharist in both kinds to the laity. In the sacrament of baptism, they plunge the infant thrice in water, and apply the chrism with consecrated oil, in form of a cross, to several parts of the body, and then touch the child's lips with the Eucharist.

They observe a multitude of fasts and festivals.

Broughton's Historical Library, vol. 2. p. 329, 330.

ARMINIANS. They derive their name from James Arminius, who was born in Holland in the year 1560. He was the first pastor at Amsterdam; afterwards professor of divinity at Leyden, and attracted the esteem and applause of his

his very enemies, by his acknowledged candor, penetration, and piety. They received also the denomination of Remonstrants, from an humble petition entitled their remonstrances, which they addressed in the year 1610, to the states of Holland.

The principal tenets of the Arminians are comprehended in five articles, to which are added a few of the arguments they make use of in defence of their sentiments.

I. That the Deity has not fixed the future state of mankind, by an absolute unconditional decree; but determined from all eternity, to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Jesus Christ; and to inflict everlasting punishments on those who should continue in their unbelief, and resist unto the end his divine succours.

For, as the Deity is *just, holy, and merciful*, wise in all his counsels, and true in all his declarations to the sons of men, it is inconsistent with his *attributes*, by an antecedent *decree*, to fix our commission of so many sins, in such a manner, that there is no possibility for us to avoid them. And he represents GOD dishonorably, who believes, that by his *revealed will*, he hath declared he would have *all men* to be saved; and yet, by an antecedent *secret will*, he would have the *greatest part* of them to perish. That he hath imposed a *law* upon them, which he requires them to obey, on penalty of his eternal displeasure, though he knows they cannot do it without his irresistible grace; and yet is absolutely determined to withhold this grace from them, and then punish them eternally for what they could not do without his divine assistance.

II. That Jesus Christ, by his death and sufferings, made an atonement for the sins of *all mankind* in general, and of every individual in particular: that, however, none but those who believe in him, can be partakers of their divine benefit.

That

That is, the death of Christ put all men in a capacity of being justified and pardoned, upon condition of their faith, repentance, and sincere obedience to the laws of the new covenant.

For the scriptures declare, in a variety of places,—that Christ died for the *whole world*. John iii. 16, 17. *God so loved the world, that he gave his only begotten Son, that whosoever believed on him, might not perish, but have everlasting life, &c.* 1st of John, ii. 2. *He is the propitiation not only for our sins, but for the sins of the whole world.* And the apostle expresses the same idea in Heb. ii. 9. when he says, *Christ tasted death for every man.* Here is no limitation of that comprehensive phrase.

If Christ died for those who perish, and for those who do not perish, he died for *all*. That he died for those who do not perish, is confessed by all; and if he died for any who may or shall perish, there is the same reason to affirm that he died for all who perish. Now that he died for such, the scripture says expressly, in 1st of Cor. viii. 11. *And through thy knowledge shall the weak brother perish for whom Christ died.* Hence it is evident Christ died for those who perish, and for those who do not perish; therefore he died for *all men*.

III. That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their public head; but that mortality and natural evil only are the direct consequences of his sin to his posterity.

For, if all men are utterly disabled to all good, and continually inclined to all manner of wickedness, it follows, that they are not moral agents. For how are we capable of performing duty, or of regulating our actions by a law commanding good and forbidding evil, if our minds are bent to nothing but what is evil? Then sin must be natural to us; and if natural, then necessary, with regard to us; and if necessary, then no sin. For what is natural to us, as
hunger,

hunger, thirst, &c. we can by no means hinder ; and what we can by no means hinder, is not our sin. Therefore mankind are not totally depraved.

That the sin of our first parents is not imputed to us, is evident ; because, as the evil action they committed was personal, so must their real guilt be personal and belong only to themselves. And we cannot, in the eye of justice and equity, be punishable for their transgression.

IV. That there is no such thing as irresistible grace, in the conversion of sinners.

For, if conversion be wrought only by the unfrustrable operation of GOD, and man is purely passive in it, vain are all the commands and exhortations to wicked men *to turn from their evil ways* :—Isai. i. 16. *To cease to do evil, and learn to do well.* Deut. x. 16. *To put off the old man, and put on the new ;* Eph. iv. 22. And divers other texts to the same purpose. Were an irresistible power necessary to the conversion of sinners, no man could be converted sooner than he is ; because, before this irresistible action came upon him, he could not be converted, and when it came upon him, he could not resist its operations : And therefore no man could reasonably be blamed, that he lived so long in an unconverted state : and it could not be praiseworthy in any person who was converted, since no man can resist an unfrustrable operation.

V. That those who are united to Christ by faith, may fall from their faith, and forfeit finally their state of grace.

For the doctrine of a possibility of the final departure of true believers from the faith, is expressed in Heb. vi. 4, 5, 6. *It is impossible for them who were once enlightened, &c.—If they shall fall away to renew them again to repentance ; seeing they crucify to themselves the Son of GOD afresh, and put him to open shame.* See also 2d. of Peter, ii. 18, 20, 21, 22. and divers other passages of scripture to the same purpose.

All commands to persevere and stand fast in the faith,
shew

shew that there is a possibility that believers may not stand fast and persevere unto the end. All cautions to Christians not to fall from grace, are evidences and suppositions that they may fall. For what we have just reason to caution any person against, must be something which may come to pass and be hurtful to him. Now such caution Christ gives his disciples; Luke xxi. 34, 36. To them who had like precious faith with the apostles, St. Peter saith, *Beware lest being led away by the error of the wicked, you fall from your own steadfastness.* 2d. of Pet. iii. 17. Therefore he did not look upon this as a thing impossible: and the doctrine of perseverance renders those exhortations and motives insignificant, which are so often to be found in scripture.

In these five points, which are considered as fundamental articles in the Arminian system, the doctrine of the will's having a *self-determining power* is included. Perhaps some may wish to see a sketch of the arguments adduced to support this opinion.

Dr. Clarke defines liberty to be a power of *self-motion, or self-determination*.* This definition is embraced by all this denomination, and implies, that in our volitions we are not acted upon. Activity and being acted upon are incompatible with one another. In whatever instances, therefore, it is truly said of us, that we act, in those instances we cannot be acted upon. A being in receiving a change of its state from the exertion of an adequate force, is not an agent. Man therefore could not be an agent, were all his volitions derived from any force; or the effects of any mechanical causes. In this case, it would be no more true that he ever acts, than it is true of a ball that it acts, when struck by another ball.

To

* The liberty thus defined, is supposed to be consistent with acting with a regard to motives. Supposing a power of self-determination to exist, it is by no means necessary it should be exerted without regard to any end or rule.

To prove, that a self-determining power belong to the will, it is urged, that we ourselves are conscious of possessing such liberty. We blame and condemn ourselves for our actions; have an inward sense of guilt, shame, and remorse of conscience, which feelings are inconsistent with the scheme of necessity.

We universally agree, that some actions deserve praise, and others blame; for which there would be no foundation, if we were invincibly determined in every volition. Approbation and blame are consequent upon free actions only.

It is an article in the christian faith, that God will render rewards and punishments to men for their actions in this life. We cannot maintain his justice in this particular, if men's actions are necessary, either in their own nature, or by divine decrees and influx.

Activity and self-determining powers are the foundation of all morality, all dignity of nature and character, and the greatest possible happiness; it was therefore necessary, that such powers should be communicated to us, and that scope within certain limits should be allowed for the exercise of them.

Mosheim's Ecclesiastical History, vol. 5. p. 3, 7, 8.

Whitby, on the Five Points, p. 106, 107, 120, 125.

134, 251, 252, 254, 395, 398.

Taylor on Original Sin, p. 13, 125.

Stackhouse's Body of Divinity, p. 155, 156.

Locke on Free Will.—Letters between Clarke and Leibnitz.

Correspondence between Priestley and Price.

Collier's Historical Dictionary, vol 1. [See Arminians.]

ARNOLDISTS, a denomination in the twelfth century, which derive their name from Arnold, of Brescia. Having observed the calamities that sprung from the opulence of the *Pontiffs* and *Bishops*, he maintained, that nothing was to be left to the ministers of the gospel but a spiritual authority,

rity, and a subsistence drawn from tithes, and from the voluntary oblations of the people.

Mosheim's Ecclesiastical History, vol. 2. p. 50.

ARTEMONITES, a denomination in the second century, so called from Arteman, who taught, That at the birth of the man Christ, a certain *divine energy*, or portion of the divine nature, united itself to him.

Mosheim, ibid. vol. 1. p. 191.

ARTOTYRITES, a denomination in the second century, who celebrated the Eucharist with bread and cheese, saying, that the first oblations of men were of the fruits of the earth, and of sheep. The word is derived from the Greek of *ἄρτος* bread, and *τυρός* cheese.

The Artemonites admitted women to the priest-hood and episcopacy.

Broughton's Historical Library, vol. 1. p. 85.

ASCLEPIDOTÆANS. a denomination in the third century; so called from Asclepiodotus, who taught that Jesus Christ was a mere man.

Broughton, ibid. p. 88.

ASCODROGITES, a denomination which arose in the year 181. They brought into their churches, bags or skins, filled with new wine, to represent the new bottles, filled with new wine, mentioned by Christ. They danced round these bags, or skins, and intoxicated themselves with the wine. They are likewise called *Ascitæ*, and both words are derived from the Greek of *αετός* a bottle, or bag.

Broughton, ibid. p. 88.

ASCODRUTES, a branch of Gnostics in the second century; who placed all religion in knowledge, and asserted that divine mysteries, being the images of invisible things, ought not to be performed by visible things, nor incorporeal things

things by corporeal and sensible. Therefore, they rejected *baptism* and the *Eucharist*.

Broughton, ibid, p. 89.

ASSURITANS, a branch of the Donatists, who held that the Son was inferior to the Father ; and the Holy Ghost to the Son. They re-baptized those who embraced their sect ; and asserted that good men only were within the pale of the church. [See Donatists.]

Dictionary of Arts and Sciences, vol. 1. p. 207.

ATHANASIANS. Those who profess similar sentiments to those taught by Athanasius, bishop of Alexandria, who flourished in the fourth century. He was bishop, forty-six years ; and his long administration was spent in a perpetual combat against the powers of Arianism. He is said, to have consecrated every moment, and every faculty of his being, to the defence of the doctrine of the Trinity. The scheme of Athanasius made the Supreme Deity to consist of three persons, the same in substance, equal in power and glory. The first of those three persons and fountain of divinity to the other two, it makes to be the Father. The second person is called the Son, and is said to be descended from the Father, by an eternal generation of an ineffable and incomprehensible nature in the essence of the Godhead.— The third person is the Holy Ghost, derived from the Father and the Son, but not by generation, as the Son is derived from the Father, but by an eternal and incomprehensible procession. Each of these persons are very and eternal GOD, as much as the Father himself ; and yet though distinguished in this manner, they do not make three Gods, but one GOD.*

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This

* It is thus expressed in the Athanasian creed, The catholic faith is this, that we worship one GOD in Trinity, and Trinity in Unity. For there is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one ; the glory equal, the majesty co-eternal,

This system also includes in it the belief of two natures in Jesus Christ, viz. the divine and human, forming one person.

To prove the *divinity* of Christ, and his *co-equality* with the Father, this denomination argue thus.

In John i. 1. it is said expressly, *In the beginning was the Word, and the Word was with GOD, and the Word was GOD.* Which implies, that the *Word* existed from all eternity, not as a distinct, separate power, but *the Word was with GOD,* and *the Word was GOD,* not another GOD, but only another person, of the same nature, substance, and Godhead.

It is evident, that St. John, intended the word GOD in this strict sense, from the time of which he is speaking. In the beginning the Word was GOD, before the creation. It is not said, that he was appointed GOD over the things which should be afterwards created. He was GOD before any dominion over the creatures commenced.

It is said, that all things absolutely were made by him ; therefore he who created all things, cannot be a created being. Since nothing was made but by and through him, it follows that the Son, as creator, must be eternal and strictly divine.

Christ's divinity and co-equality with the Father, are plainly taught in Phil. ii. 5, 6, 7, &c. *Let this mind be in you, which was also in Christ Jesus, who being in the form of GOD, thought it not robbery to be equal with GOD, but made himself of no reputation, and took upon him the form of a servant, &c.*

Our divine Saviour says of himself, *I and my Father are one.* John v. 19. *He that has seen me, has seen the Father.* John x. 30. *All that the Father hath are mine.* John xvi. 15. Those high and strong expressions teach, that he is the supreme GOD.

The prophets describe the true GOD as the only Saviour
of

of sinners. For thus it is written, *I, even I am Jehovah, and besides me there is no Saviour.* Jesus Christ not only professes to save sinners, but he calls himself the Saviour, by way of eminence. Hence it is evident, that he assumes a character in the most emphatical way, which the GOD of Israel had challenged and appropriated to himself.

The divine titles, which are ascribed to the Son in scripture are, *The true GOD.* 1 of John v. 20. *The mighty GOD.* Isai. ix. 6. *The Alpha and Omega, the first and the last.* Rev. i. 8. *The GOD over all blessed forever more.* Rom. ix. 5. And Thomas calls Christ, after his resurrection, *his Lord and GOD.*

The titles given to Christ in the New Testament, are the same with those which are given to GOD in the Jewish scriptures. The name *Jehovah*,* which is appropriated to GOD, Psalm lxxxiii. 18. Isai. xiv. 5. is given to Christ. See Isai. xiv. 23, 25 compared with Rom. xiv. 12. Isai. xi. 3 compared with Luke i. 76. Jesus is the person spoken of by St. John, whose glory Esaias is declared to have seen, when he affirms he saw the Lord of hosts. Therefore Jesus is the Lord of hosts.

The attributes, which are sometimes appropriated to GOD, are applied to Christ.

Omniscience is ascribed to Christ. John xvi. 10. *Now we are sure that thou knowest all things.* To be the searcher of the heart, is the peculiar and distinguishing characteristic of the one true GOD, as appears from Jer. xvii. 10. Yet our blessed Lord claims this perfection to himself. *I am he, saith he, that searcheth the reins and the heart.* Rev. ii. 23.

Omni-presence

* It has been observed by critics on the word Jehovah, that the first syllable *Jah*, means the divine essence, and that by *hovah* may be understood, calamity, grief, destruction. Hence some have supposed, the design of that venerable name was to convey unto us the ideas of a divine essence in a human frame, and a suffering and crucified Messiah.

Omnipresence, another divine attribute, is ascribed to Christ. Matt. xviii. 20. *Where two or three are gathered together in my name, there am I, in the midst of them.*

Immutability is ascribed to Christ. Heb. i. 10, 11, 12. *Thou art the same, and thy years shall not fail.* This is the very description which the Psalmist gives of the immutability of the only true GOD. See also Heb. xiii. 8.

Eternity is ascribed to Christ. Rev. i. 8. The Son's being *Jehovah*, is another proof of his eternity, that name expressing *necessary existence*.

Christ is also said to have almighty power. Heb. i. 3. See also Phil. 3, 21, &c.

The truth and faithfulness of GOD are ascribed to Christ. *I am*, says he, *the truth*, &c.

Divine works are also ascribed to Christ, viz. *creation, preservation, and forgiveness of sins*.

There are numerous texts of scripture, which assert that Christ is the creator of all things. See Heb. i. 10. *Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.* See also Rev. iii. 14. 1 of Cor. viii. 6. and various other passages.

The work of creation is every where in scripture, represented as the mark and characteristic of the true GOD. See 2 of Kings xix. 15. Job xxii. 7. Psalm xix. 1. Hence it is evident that Christ, the creator, is the true GOD.

Preservation is ascribed to Christ Heb. i. 3. *Upholding all things by the word of his power.*

Christ himself says, in Matt, ix. 6. *The Son of man hath power on earth to forgive sins.*

Christ's being appointed the supreme Judge of the world, is an evidence that he is the true GOD. The GOD of Israel is emphatically styled, the Judge of all.*

Religious

* See Mr. Alexander's late Essay on the Real Deity of Jesus Christ.

Religious worship, though appropriated to GOD, was by divine approbation and command given to Christ. Heb. i. 6. The apostle speaking of Christ, says, *Let the angels of GOD worship him.* See also Luke xxiv. 25. John v. 23. Rev. i. 5, 6. v. 13, &c.

The scripture every where asserts that GOD alone is to be worshipped. The same scripture asserts that our blessed Saviour is to be worshipped. Thus St. Stephen adores him with direct worship: *Lord Jesus receive my spirit.* The obvious consequence of which is, our blessed Saviour is GOD.

This denomination allege, that divine titles, attributes, works, and worship, are also ascribed to the Holy Ghost.

Many plead that the Holy Spirit is called Jehovah in the Old Testament, by comparing Acts xxviii. 23. with Isai. vi. 9. And he also appears to be called GOD. Acts v. 4.

Eternity is clearly the property of the Holy Ghost, who is styled, by the author of the epistle to the Hebrews, *the eternal Spirit.* Heb. ix. 14.

Omnipresence is a necessary proof of divinity. This attribute belongs to the Holy Spirit; for thus saith the inspired poet, *Whither shall I go from thy Spirit?* Psalm cxxxix. 7.

Omniscience is ascribed to the Spirit. 1 of Cor. ii. 10. *For the Spirit searcheth all things, even the deep things of GOD.*

St. Paul declares, that his ability to work all manner of astonishing miracles, for the confirmation of his ministry, was imparted to him by the Spirit. Rom. xv. 19. The same act of divine grace, viz. our spiritual birth, is ascribed without the change of a single letter to GOD and the Spirit. John ii. 1. 1 of John v. 4.

The chief texts produced to prove that divine worship is given to the Spirit are, Matt. xxiii. 19. Isai. vi. 3, compared with verse 9. Acts xxviii. 25,—&c. Rom ix. 1. Rev. i. 4. 2 of Cor. xiii. 14.

There are various texts of scripture, in which, Father,
Son,

Son, and Spirit, are mentioned together, and represented under distinct personal characters.

At the baptism of Christ, the Father speaks with an audible voice, the Son in human nature is baptized by John, and the Holy Ghost appears in the shape of a dove. *Matt. iii. 16, 17.*

The Trinity of persons in the Godhead appears from our baptism, because it is dispensed *in the name of the Father, of the Son, and of the Holy Ghost.*

The Trinity of persons also appears from the apostolic benediction, *The grace of the Lord Jesus, the love of GOD, and the communion of the Holy Ghost be with you all, Amen.* 1 of *Cor. xiii. 14.* And also from the testimony of the three in heaven, contained in 1 of *John, v. 7.* The Trinity in Unity is one Supreme Being, distinguished from all others by the name Jehovah. *Deut. vi. 4. The Lord our GOD is one Jehovah.* Yet Christ is Jehovah. *Jer. xxiii. 6.* So is the Spirit. *Ezek. viii. 1, 3.* Therefore Father, Son, and Holy Ghost, are one Jehovah. They are three persons, but have one name, and one nature.

Waterland's Sermons, p. 34, 69, 97, 164.

Vindication of Christ's Divinity, p. 263, 269.

Seed's Sermons, vol. 2. p. 420.

Doddridge's Lectures, p. 392.

Willard's Body of Divinity, p. 100.

Hervey's Letters, p. 103, 104.

Jones's Doctrine of the Trinity, p. 2, 34, 62, 69.

Abbadie on the Divinity of Christ. p. 58, 65, 242.

Robinson's Plea.

Mather on the Word Jehovah.

The Creed of Athanasius.

AUDÆANS, a denomination in the fourth century; so called from Audæus, who was said to have attributed to the Deity a human form.

Mosheim's Ecclesiastical History, vol. 1. p. 350.

AZYMITES,

AZYMITES. So called from the Greek αζυμος a name given by the Greeks in the eleventh century, to the Christians of the Latin church, because they use unleavened bread in the *Eucharist*.

Historical Dictionary, vol. 1. [See Azymitæ.]



BAPTISTS, or ANTIPÆDOBAPTISTS. This denomination claim an immediate descent from the *apostles*; and assert, that the constitution of their churches is from the authority of Jesus Christ himself, and his immediate successors.

Many others, indeed, deduce their origin as a sect from much later times, and affirm that they first sprang up in Germany in the sixteenth century.

The distinguishing tenets of the *Baptists* are as follow; to which are added a few of the arguments made use of in defence of their sentiments.

I. That those who actually profess *repentance* towards God, *faith* in, and *obedience* to our Lord Jesus, are the only proper *subjects* of *baptism*; and that *immersion* is necessary to the due *administration* of that *ordinance*.

For, say they, John, the first administrator of that ordinance, preached the *baptism of repentance*, and required *repentance* previous to *baptism*. Matt. iii. 2, 5, 6, 8. See John iv. 1. Jesus first made disciples, and then baptized them, or ordered them to be baptized; and with his practice agrees the commission he gave in Matt. xxviii. 19. with which compare Mark xvi. 16. See also Acts viii. 37, and other passages of scripture, where *repentance* and *faith* are mentioned as necessary in order to *baptism*.

Whosoever are baptized into Christ, have put on Christ, have put on the new man: but to put on the new man, is to be formed

formed in righteousness, holiness, and truth. This whole argument is in the express words of St. Paul : the major proposition is positively determined, Gal. iii. 27. The minor in Ephes. iv. 24. The conclusion then is obvious, that they who are not formed anew *in righteousness, holiness, and truth* ; they who remaining in the present incapacities, cannot *walk in newness of life*, have not been *baptized into Christ*, have not that *baptism which is the answer of a good conscience towards GOD*, which is the only *baptism* that saves us :— and as this is the case of children, they are not proper subjects of that *ordinance*.

Respecting the mode, they argue from the signification of the word *baptism*—from the phrase, *buried with him in baptism*—from the first administrators repairing to rivers, and the practice of the primitive church after the *apostles*.

II. The *Baptists* in general refuse to communicate with other denominations.

For they suppose the mode of immersion essential to *baptism* ; and that *baptism* is necessary previous to receiving the *Lord's supper* : and that, therefore, it would be inconsistent for them to admit unbaptized persons (as others are in their view) to join with them in this ordinance.

This denomination all unite in pleading for *universal liberty of conscience*. For they allege, that *the sacred rights of conscience* are unalienable, and subject to no control but that of the Deity. For it does not appear that GOD has given such authority to one man over another, as to compel any one to his religion. Nor can any such power be vested in the magistrate by the consent of the people ; because no man can so far abandon the care of his own salvation, as blindly to leave it to the choice of any other, whether prince or subject, to prescribe to him what faith, or worship he shall embrace.

In the second place, The care of the souls cannot belong to the civil magistrate, because his power consists only in out-
ward

ward force, but true and saving religion consists in the inward persuasion of the mind, without which, nothing can be acceptable to GOD. And such is the nature of the understanding, that it cannot be compelled to any thing by outward force.

From these, and many other considerations, they conclude that all the power of civil government relates only to men's civil interest; is confined to the care of the things of this world, and has nothing to do with the world to come.

In consequence of this tenet, the *Baptists* exclaim against the civil authority compelling people to support ministers; but they enjoin it on their churches as an incumbent duty, to afford their ministers a comfortable supply.

The association of *Baptists* in New-England call themselves Calvinists, with regard to doctrines; and Independents, with reference to church government. [See Calvinists and Independents.]

The English *Baptists* have been divided into two parties ever since the beginning of the Reformation, viz. those who follow the *Calvinistical doctrines*, and from the principal point in that plan, *personal election*, are termed *particular Baptists*; and those who profess the *Arminian tenets*; and are also from the chief of those doctrines, *universal redemption*, styled *general Baptists*.

For an account of the other denominations of *Baptists*, see Dunkers, Kethians, Mennonites, Sabbatarians, and Uckewallists.

Crosby's History of the English Baptists,
vol. 1. p. 23, 173. vol. 4. p. 165.

History of Religion, No. 35. p. 193.

Baptist's Confession of Faith, p. 47, 50.

Gill on Baptism, p. 93, 94, 95.

Taylor's Liberty of Prophecy, p. 329.

Stillman's Election Sermon, p. 11, 23, 24.

Association Minutes, for 1777. p. 4.

BARDESANISTES, a denomination in the second century, the followers of Bardesanes, a native of Edessa, and a man of a very acute and penetrating genius.

The sum of his doctrine was as follows :

I. That there is a *Supreme GOD*, pure and benevolent, absolutely free from all evil and imperfection : and there is also a *Prince of Darkness*, the fountain of all evil, disorder, and misery.

II. That the *Supreme GOD* created the world without any mixture of evil in its composition : he gave existence also to its inhabitants, who came out of his forming hand, pure and incorrupt, endued with subtile ethereal bodies, and spirits of a celestial nature.

III. That when the *Prince of Darkness* had enticed men to sin, then the *Supreme GOD* permitted them to fall into sluggish and gross bodies, formed of corrupt matter by the *evil principle*. He permitted also the depravation and disorder which this malignant being introduced both into the naural and moral world, designing by this permission, to punish the degeneracy and rebellion of an apostate race. And hence proceeds the perpetual conflict between reason and passion in the mind of man.

IV. That on this account Jesus descended from the upper regions, clothed not with a real, but with a celestial and aerial body, and taught mankind to subdue that body of corruption, which they carry about with them in this mortal life ; and by *abstinence*, *fasting*, and *contemplation*, to disengage themselves from the servitude and dominion of that *malignant matter*, which chained down the soul to low and ignoble pursuits.

V. That those who submit themselves to the discipline of this divine teacher, shall, after the dissolution of this terrestrial body, mount up to the mansions of felicity, clothed with ethereal vehicles, or celestial bodies.

This

This denomination was a branch of the Gnostics. [See Gnostics.]

Mosheim's Ecclesiastical History, vol. 1. p. 179, 180.

BARLAAMITES, a denomination in the sixteenth century, followers of Barlaam: he was by birth a Neopolitan, and monk of the order of St. Basil. He maintained that the light which surrounded Christ on mount Tabor, was neither the divine essence, nor flowed from it *

Foughton's Historical Library, vol. 1. p. 127.

BASILIDIANS, a denomination in the second century, from Basilides, chief of the Egyptian Gnostics. He acknowledged the existence of one Supreme GOD, perfect in goodness and wisdom, who produced from his own substance seven beings, or *Æons* † of a most excellent nature. Two of these *Æons*, called *Dynamis* and *Sophia* (i. e. *power* and *wisdom*) engendered the angels of the highest order. These angels formed an heaven for their habitation, and brought forth other angelic beings, of a nature somewhat inferior
to

* Barlaam was opposed by Palamas, archbishop of Thessalonica, who asserted that the light seen upon Tabor, was an uncreated light, and co-eternal with GOD.

† The word *αιων*, or *Æon*, from expressing only the duration of beings, was, by a *metonymy*, employed to signify the beings themselves. Thus the Supreme Being was called *αιων*, or *Æon*, and the angels distinguished also by the title of *Æons*. All this will lead us to the true meaning of that word among the Gnostics. They had formed to themselves the notion of an invisible world, composed of *entities* or *virtues*, proceeding from the Supreme Being, and succeeding each other at certain intervals of time, so as to form an *eternal chain*, of which our world was the terminating link. To the beings which formed this eternal chain, the Gnostics assigned a certain term of duration and a certain sphere of action. Their *terms of duration* were, at first, called *Æons* and they themselves were afterwards *metonymically* distinguished by that title.

to their own. Many other generations of angels followed these; new heavens were also created, until the number of angelic orders, and of their respective heavens, amounted to *three hundred and sixty-five*, and thus equalled the days of the year. All these are under the empire of an omnipotent LORD, whom *Basilides* called *Abrahas*.

The inhabitants of the lowest heavens, which touched upon the borders of the eternal, malignant, and self-animated matter, conceived the design of forming a world from that confused mass, and of creating an order of beings to people it.* This design was carried into execution, and was approved by the Supreme GOD, who, to the animal life, with which only the inhabitants of this new world were at first endowed, added a reasonable soul, giving at the same time to the angels, the empire over them.

These angelic beings, advanced to the government of the world which they had created, fell, by degrees, from their original purity, and manifested soon the fatal marks of their depravity and corruption. They not only endeavoured to efface in the minds of men the knowledge of the Supreme Being, that they might be worshipped in his stead but also began to war against one another, with an ambitious view to enlarge, every one, the bounds of his respective dominion. The most arrogant and turbulent of all these angelic spirits, was that which presided over the Jewish nation. Hence the Supreme GOD, beholding with compassion the miserable state of rational beings, who groaned under the contest of these jarring powers, sent from heaven his Son *Nus*, or *Christ*, the chief of the *Æons*, that, joined in a substantial uni-

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* Basilides supposed this lower world to have been made by angels. Many embraced this opinion, because they thought it below the Supreme Being to meddle with matter in order to give it form and beauty. They judged it unworthy of him to make perishing and mortal beings. Above all, they could not endure the supposition, that God is the author of the many evils which are in the world.

on with the man Jesus, he might restore the knowledge of the Supreme GOD, destroy the empire of those angelic natures which presided over the world, and particularly that of the arrogant leader of the Jewish people. The GOD of the Jews alarmed at this, sent forth his ministers to seize the man Jesus, and put him to death. They executed his commands, but their cruelty could not extend to Christ, against whom their efforts were vain. Those souls who obey the precepts of the Son of GOD, shall after the dissolution of their mortal frame, ascend to the Father, while their bodies return to the corrupt mass of matter whence they were formed. Disobedient spirits, on the contrary, shall pass successively into other bodies. [See Gnostics.]

Mosheim's Ecclesiastical History, vol. 1. p. 181, 182, 183.

Lardner's Works.

BAXTERIANS. So called from the learned and pious Mr. Richard Baxter, who was born in the year 1615. His design was to reconcile Calvin and Arminius. For this purpose he formed a middle scheme between their systems. He taught that GOD had elected some, whom he is determined to save without any foresight of their good works. And that others, to whom the gospel is preached, have common grace, which, if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert, that all men are in a state capable of salvation.

Mr. Baxter maintains, that there may be a certainty of perseverance here: and yet he cannot tell, whether a man may not have so weak a degree of saving grace, as to lose it again.

In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author.

- I. It was the nature of all mankind, which Christ assumed

med at his incarnation : and the fins of all mankind were the occasion of his suffering.

II. It was to Adam, as the common father of lapsed mankind, that GOD made the promise, Gen. iii. 15. The conditional new covenant does equally give Christ, pardon, and life to all mankind on condition of acceptance. The conditional grant is universal, *whosoever believeth shall be saved.*

III. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel ; and offer the benefits of his procuring.

There are, (Mr. Baxter allows) certain fruits of Christ's death, which are proper to the elect only. 1st. Grace eventually worketh in them true faith, repentance, conversion, and union with Christ as his living members. 2d. The actual forgiveness of sin, as to the spiritual and eternal punishment. Rom. iv. 1, 7, 8, 10. 33, 34. 3d. Our reconciliation with GOD, and adoption and right to the heavenly inheritance. Psalm iv. 6, 8, 16. 4th. The spirit of Christ to dwell in us, and sanctify us, by a habit of divine love. Rom. viii. 9, 13. Gal. v 6. 5th. Employment in holy acceptable service, and access in prayer, with a promise of being heard through Christ. Heb. ii. 5, 6. John xiv. 13. 6th. Well grounded hopes of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and earth. Rom. v. 12. Heb. xii. 22. 7th. A special interest in Christ, and intercession with the Father. Rom. viii. 32, 33. 8th. Resurrection unto life, and justification in judgment, glorification of the soul at death, and of the body at the resurrection. Phil. iii, 20, 21. 2. of Cor. v. 1, 2, 3, Rom. viii. 17, 18, 30, 32, &c.

Christ has made a conditional deed of gift of those benefits to all mankind. But the elect only accept and possess them. Hence we may certainly infer, that Christ never absolutely intended or decreed, that his death should eventually put all men in possession of those benefits. And yet he did intend

intend and decree, that all men should have a conditional gift of them, by his death.

For an account of Mr. Baxter's sentiments respecting the Trinity, see Trinitarians.

Baxter's Catholic Theology, p. 51, 52, 53.

—End of Doctrinal Controversies. p. 154, 155.

Watts's Posthumous Works.

BEHMENISTS, a denomination which arose in the seventeenth century, from Jacob Behman, a tailor at Gorlitz. He taught that the divine grace operates by the same rules, and follows the same methods, that the divine providence observes in the natural world ; and that the minds of men are purged from their vices and corruptions, in the same way that metals are purified from their dross.

This denomination was a branch of the Mystics. [See Mystics.*]

Mosheim, ibid. vol. 4. p. 46.

BERENGARIANS, a denomination in the eleventh century, which adhered to the opinions of Berengarius, who asserted that the bread and wine in the Lord's supper, are not really and essentially, but figuratively changed into the body and blood of Christ.

His followers were divided in opinion as to the *Eucharist*. They all agreed, that the elements are not essentially changed, though some allowed them to be changed in effect. Others admitted a change in part ; and others an entire change, with this restriction, that to those who communicated unworthily, the elements were changed back again.

Dictionary of Arts and Sciences, vol. 1. p. 289.

BERYLLIANS. So called from Beryllus, an Arabian, bishop

* The late Rev. William Law, who was a warm admirer of Behman, has improved upon his system, and rendered it more intelligible. For an account of his sentiments, see the Article Mystics.

bishop of *Bozrah*, who flourished in the third century. He taught that Christ did not exist before *Mary*, but that a spirit issuing from GOD himself, and therefore superior to all human souls, as being a portion of the divine nature, was united to him at the time of his birth.

Mosheim's Ecclesiastical History, vol. 1. p. 248.

BIDDELIANS. So called from John Biddle, who in the year 1644, erected an independent congregation in London. He taught that Jesus Christ, to the intent he might be our brother, and have a fellow-feeling of our infirmities, and so become the more ready to help us, hath no other than a *human nature*; and therefore in this very nature is not only a person, since none but a human person can be our brother; but also our Lord and GOD.

Biddle, as well as Socinus, and other Unitarians, before and since, made no scruple of calling Christ, GOD, though he believed him to be a human creature only, on account of the divine sovereignty, with which he was invested. [See Socinians.]

Lindley's View of the Unitarian Doctrine and Worship, p. 289.

BOGOMILES, a denomination in the twelfth century, which sprung from the Massalians.

They derived their name from the *divine mercy*, which its members are said to have incessantly implored; for the word *Bogomiles*, in the Mysian language, signifies *calling out for mercy from above*.

Basilus, a monk at Constantinople, was the fountain of this denomination. The doctrines he taught were similar with those of the Manicheans and Gnostics. [See Gnostics and Manicheans.]

Mosheim's Ecclesiastical History, vol. 2. p. 444.

BONOSIANS, a denomination in the third century, who followed the opinions of Bonosus, bishop of Sardica.
Their

Their sentiments were the same with the Photinians, though they appear to have been different communions. [See Photinians.]

Broughton's Historical Library, vol. 1. p. 169.

BORRELISTS, a denomination in Holland, so called from their leader, one Adam Borreel, of Zealand, who had some knowledge of the Hebrew, Greek, and Latin tongues. They reject the use of churches, of the *sacraments*, *public prayer*, and all other external acts of worship. They assert that all the christian churches of the world have degenerated from the pure apostolical doctrines.

They lead a very austere life, and employ great part of their goods in alms and works of piety.

Broughton, ibid. p. 170.

BORIGNONISTS, a denomination in the seventeenth century, which sprang from the famous *Antoinette Bourignon de la Ponte*, a native of *Flanders*, who pretended to be divinely inspired, and set apart to revive the true spirit of Christianity, that had been extinguished by theological animosities and debates.

In her confession of faith, she professes her belief in the scriptures, the divinity, and atonement of Christ.

The predominate, distinguishing, principle which runs through her productions, is as follows.

That the christian religion neither consists in knowledge nor in practice, but in a certain internal feeling and divine impulse, which arises immediately from communion with the Deity. She allowed a general toleration of all religions.*

Dufresnoy's Chronological Tables, vol. 2. p. 253.

Mosheim's Ecclesiastical History, vol. 5. p. 64. 65.

Mrs. Bourignon's Letters.

G

BOURNEANS.

* Mrs. Bourignon, according to her letters, suffered much persecution on account of her religion.

BOURNEANS. So they may be called from the Rev. Mr Samuel Bourn, who taught, that the final punishment threatened in the gospel to the wicked and impenitent, is not an eternal preservation in misery and torment ; but a total extinction of life and being : And that the sentence of eternal death, or annihilation, shall be executed with more, or less torment preceeding, or attending the final period, in proportion to the greater or less guilt of the criminal.

In defence of this system it is argued, that there are many passages of scripture, in which the ultimate punishment to which wicked men shall be adjudged, is defined in the most precise and intelligible terms, to be an *everlasting destruction from the power of GOD*, which is equally able to destroy, as to preserve. So when our Saviour is fortifying the minds of his disciples against the power of men, by an awe of the far greater power of GOD, and the punishment of his justice ; he expresses himself thus : *Fear not them that kill the body, and after that have no more that they can do ; fear him who is able to destroy both soul and body in hell.* Here he plainly proposes the destruction of the soul (not its endless pain and misery,) as the ultimate object of the divine displeasure, and greatest object of our fear. And when he says, *These shall go away into everlasting punishment, but the righteous into life eternal*, it appears evident, that, by that *eternal punishment*, which is set in opposition to *eternal life*, is not meant any kind of life however miserable, but the same which the apostle expresses by *everlasting destruction from the presence and power of the LORD*. The very term, *death*, is most frequently made use of, to signify the end of wicked men in another world, or the final effect of divine justice in their punishment. *The wages of sin*, saith the apostle, *is death, but eternal life is the gift of GOD through Christ Jesus our Lord.* See also Rom. viii. 6.

To imagine, that by the term, *death*, is meant an eternal life, though in a condition of extreme misery, seems to be confounding all propriety and meaning of words. *Death,*
when

when applied to the end of wicked men in a future state, properly denotes a total extinction of life and being. It may contribute to fix this meaning, if we observe that the state to which temporal death reduces men, is usually termed by our Saviour and his apostles, sleep : because from this death the soul shall be raised to life again ; but from the other, which is fully and properly death, and of which the former is but an image or shadow, there is no recovery ; it is an *eternal death, an everlasting destruction from the presence of the LORD and the glory of his power.*

If we proceed to the figures by which the eternal punishment of wicked men is described, we shall find them perfectly agreeing to establish the same doctrine. One figure or comparison often used, is that of combustible materials thrown into a fire, which will consequently be entirely consumed, if the fire be not quenched. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* The meaning is, a total irrevocable destruction. For as *the tree that bringeth forth not good fruit, is hewn down and cast into the fire, and is destroyed ; as the useless chaff, when separated from the good grain, is set on fire, and if the fire be not quenched, is consumed ; so it plainly appears, that the image of unquenchable, or everlasting fire, is not intended to signify the degree, or duration of torment, but the absolute certainty of destruction, beyond all possibility of a recovery.* So the cities of Sodom and Gomorrah are said to have suffered the vengeance of an *eternal fire ; that is, they were so effectually consumed and destroyed ; that they could never be rebuilt : the expression of eternal fire signifying the irrecoverable destruction of those cities, not the degree or duration of the misery of the inhabitants who perished.*

The images of *the worm that dieth not, and the fire that is not quenched,* used in Mark ix. 43, are set in opposition to entering into life : and intended to denote a period of life and existence.

Our Saviour expressly assigns different degrees of future misery, in proportion to men's respective degrees of guilt. Luke xii. 47, 48. But if all wicked men shall suffer torments without end, how can any of them be said to suffer but a few stripes? All degrees and distinctions of punishment seem swallowed up in the notion of never ending or infinite misery.

Let it be observed also, that death and eternal destruction, or annihilation, is properly styled in the New Testament an everlasting punishment, as it is irrevocable and unalterable forever, and it is most strictly and literally styled, *an everlasting destruction from the presence of the Lord, and from the glory of his power.*

Bourn's Sermons, vol. 1. p. 379, 380, 381, 382, 383, 384, 391, 392, 395.

BRETHREN AND SISTERS OF THE FREE SPIRIT. They, in the thirteenth century, gained ground imperceptibly, in Italy, France, and Germany.

They took their denomination from the words of St. Paul, Rom. viii. 2, 14, and maintained, that the true children of GOD were invested with the privilege of a full and perfect freedom from the jurisdiction of the law. They were called by the Germans and Flemish, *Beghards* and *Beguttés*; which was a name given to those who make an extraordinary profession of piety and devotion.

The sentiments taught by this denomination, were as follow.

That all things flowed by emanation from GOD, and were finally to return to their divine source.—That rational souls were so many portions of the Supreme Deity; and that the universe considered as one great whole, was GOD.—That every man, by the power of contemplation, and by calling off his mind from sensible and terrestrial objects, might be united to the Deity in an ineffable manner; and become

come one with the Source and Parent of all things. And that they, who, by long and assiduous meditation, had plunged themselves, as it were, into an *abyss* of the divinity, acquired thereby a most glorious and sublime liberty, and were not only delivered from the violence of sinful lusts, but even from the common instincts of nature.

From these, and such like doctrines, the *Brethren* under consideration, drew this conclusion, viz. That the person who had ascended to GOD in this manner, and was absorbed by contemplation in the abyss of Deity, became thus a part of the Godhead—commenced GOD—was the *Son of GOD* in the same sense and manner that Christ was, and was thereby raised to a glorious independence, and freed from the obligation of all laws, human and divine.

In consequence of this, they treated with contempt the ordinances of the gospel, and every external act of religious worship, looking upon prayer, fasting, baptism, and the sacrament of the Lord's supper, as the first elements of piety, adapted to the capacity of children, and as of no sort of use to the *perfect man*, whom long meditation had raised above all external things, and carried into the bosom and essence of the Deity.

They rejected with horror every kind of industry and labor, as an obstacle to divine contemplation, and to the ascent of the soul towards the Father of spirits.

Mosheim's Ecclesiastical History, vol. 3. p. 122, 123, 124.

BROWNISTS, a denomination which sprung up in England towards the end of the sixteenth century. They derive their name from Robert Brown, a native of Northampton.

This denomination did not differ in point of doctrine, from the church of England, or from the other Puritans; but they apprehended, according to scripture, that every church ought to be confined within the limits of a single congregation.

congregation ; and that the government should be democratical. They maintained the discipline of the church of England to be popish and antichristian, and all her ordinances and sacraments invalid. Hence they forbade their people to join with them in prayer, in hearing the word, or in any part of public worship. They not only renounced communion with the church of England, but with all other churches, except such as were of the same model.

Mosheim, ibid, vol. 4. p. 98.

Neal's History of the Puritans, vol. 1, 375, 377.

BUDNEIANS, a branch of the Socinians, which appeared in the year 1589 ; so called from Simon Budnœus, who maintained that Christ was not begotten by any extraordinary act of divine power ; but that he was born like other men, in a natural way, and that consequently he was no proper object of divine worship and adoration. [See Socinians.]

Mosheim's Ecclesiastical Hist. vol. 4. p. 199.



CAINIANS, a denomination which sprang up about the year 130, so called on account for their great respect for Cain. They pretended that the virtue which had produced Abel, was of an order inferior to that which had produced Cain, and that this was the reason why Cain had the victory over Abel and killed him. For they admitted a great number of Genii, which they called virtues, of different ranks and orders. They had a great veneration for the inhabitants of Sodom, Esau, Corah, Dathan, and Abiram ; and in particular for Judas, under pretence that the death of Jesus Christ had saved mankind, and he betrayed him for that end. They even made use of a gospel of Judas, to which they paid great respect.

The morals of this denomination were said to be the same

same with those of the Carpocratians. [See Carpocratians.]

Historical Dictionary, vol. 1. [See Cainians]

Broughton's Historical Library, vol. 1. p. 190.

CALIXTINS, a branch of the Hussites in Bohemia and Moravia in the fifteenth century. The principal point in which they differed from the church of Rome, was the use of the Chalice, (Calix) or communicating in both kinds.

Calixtins was also a name given to those among the Lutherans, who followed the opinions of George Calixtus, a celebrated divine in the seventeenth century; who endeavoured to unite the Romish, Lutheran, and Calvinistic churches, in the bonds of charity and mutual benevolence. He maintained,

I. That the *fundamental doctrines of Christianity*, by which he meant those elementary principles whence all its truths flow, were preserved pure in all three communions, and were contained in that ancient form of doctrine, that is vulgarly known by the name of the *Apostles' Creed*.

II. That the tenets and opinions which had been constantly received by the ancient doctors, during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of scripture.

Broughton, ibid, p. 192.

Mosheim's Ecclesiastical History, vol. 4. p. 450, 451.

CALVINISTS. They derive their name from John Calvin, who was born at Nogen, in Picardy, in the year 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, and eloquence, rendered him respectable even in the eyes of his very enemies.

The principle tenets of the Calvinists are comprehended in five articles, to which are added a few of the arguments they make use of in defence of their sentiments.

I. That **GOD** has chosen a *certain number* in Christ, unto everlasting

everlasting glory, before the foundation of the world, according to his immutable purpose, and of his *free grace* and *love*, without the least foresight of *faith*, *good works*, or any conditions performed by the creature : and that the rest of mankind he was pleased to pass by, and ordain them to dishonor and wrath for their sins, to the praise of his vindictive justice.

For, as the Deity is infinitely perfect and independent in all his acts, the manifestation of his essential perfections must be the supreme end of the divine counsels and designs. Prov. xvi. 4. *The Lord hath made all things for himself, &c.* Since GOD is omniscient, it is evident that he foresaw from everlasting whatever should come to pass : but there can be no prescience of future contingents ; for what is certainly foreseen, must infallibly come to pass ; consequently the prescience of the Deity cannot be antecedent to his decrees.

The sacred scriptures assert the doctrine of the divine sovereignty in the clearest terms. Rom. ix. 21. *Has not the potter power over the clay of the same lump, to make one vessel unto honor, and another unto dishonor.* See from verse 11 to the end of the chapter. The same divine author presents us with a golden chain of salvation in Rom. viii. 30. To the same purport see Eph. i. 4. Acts xiii. 48, and a variety of other passages in the sacred oracles.

II. That Jesus Christ, by his death and sufferings, made an atonement for the sins of the *elect* only.

That is, that redemption is commensurate with the divine decree. Christ has absolutely purchased grace, holiness, and all spiritual blessings for his people.

For, if GOD really intended the salvation of all men, then no man can perish. *For the counsel of the LORD standeth forever.* Psalm xxxiii. 11. There are express texts of scripture which testify that Christ did not die for all men. John vi. 37. *All that the Father giveth me, shall come to me, &c.* and in John x. 11, Christ styles himself, *The good shepherd.*

herd, who lays down his life for his sheep This is also implied in our saviour's limitation of his intercession. John xvii. 9.

To suppose that the death of Christ procured only a possibility of salvation which depends upon our performance of certain conditions, is contradictory to those scriptures which assert that salvation is *wholly* owing to *free sovereign* grace. If Christ died for all, and all are not saved, the purposes of his death are in many instances frustrated, and he shed his precious blood in vain. To suppose this would be derogatory to the infinite perfections of the great *Redeemer*. Therefore he did not die for all, and all for whom he died will certainly be saved.

III. That mankind are *totally* depraved in consequence of the fall; and by virtue of *Adam's* being their public head, the guilt of *his sin* was *imputed*, and a *corrupt nature* conveyed to *all* his posterity, from which proceed all actual transgressions: And that by *sin* we are made subject to death, and all miseries, temporal, spiritual, and eternal.

For the inspired pages assert the original depravity of mankind in the most emphatical terms. Gen. viii. 21. *The imagination of man's heart is evil from his youth.* Psalm xiv. 2, 3. *The LORD looked down from heaven upon the children of men, to see if there were any that did understand and seek after GOD. They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one.* To the same purport see Rom. iii. 10, 11, 12, &c. And it is evident, that Adam's sin was imputed to his posterity, from Rom. v. 19. *By one man's disobedience many were made sinners, &c.* The scriptures also teach, that all sin exposes us to everlasting destruction. See Gal. iii. 10. 2 of Cor. iii. 6, 7. And Rom. iv, 14.

The total depravity of human nature is also evident from the universal reign of death over persons of all ages — From the propensity to evil which appears in mankind, and impels

pels them to transgress GOD's law.—From the necessity of regeneration.—The nature of redemption.—And the remains of corruption in the saints.

IV. That all whom GOD has predestinated unto life, he is pleased, in his appointed time, *effectually* to call by his word and spirit, out of that estate of *sin* and *death*, in which they are by nature, to *grace* and *salvation* by Jesus Christ.

For an irresistible operation is evident from those passages in scripture, which express the efficacious virtue of divine grace in the conversion of sinners. Eph. i. 19. *And what is the exceeding greatness of his power towards us who believe, &c.* Eph. ii. 1, 5. Phil. ii. 13. and divers other passages. If there was any thing in us which renders the grace of GOD effectual, we should have cause for boasting; but the sacred pages declaim against this in the most emphatical terms. Rom. v. 27. *Where is boasting then? It is excluded, &c.* See Titus iii. 5. 1 of Cor. i. 31. and a variety of other texts to the same purport.

If the *free will* of man renders grace *effectual*, it may be made *ineffectual* by the *same power*, and so the creature frustrate the designs of his Creator; which is derogatory to the infinite perfections of that *omnipotent Being*, who *worketh all things according to the counsel of his will*.

V. That those whom GOD has effectually called and sanctified by his spirit, shall never finally fall from a state of grace.

For this doctrine is evident from the promises of persevering grace in the sacred scriptures. Isai. liv. 10. *For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD, that hath mercy on thee.* See also Jer. xxxii. 38, 40. John iv. 14. vi. 39. x. 28. xi. 26. And the apostle exclaims with triumphant rapture, *I am persuaded that neither life, nor death, &c. shall be able to separate*

separate us from the love of GOD, which is in Christ Jesus our Lord. Rom. viii. 38. 39.

The perseverance of the saints is also evident from the immutability of the Deity ; his purposes and the reasons on which he founds them are invariable as himself. *With him their is no variableness or shadow of turning.* James i. 17. The faithfulness of the Deity is ever displayed in performing his promises ; but the doctrine of falling from grace frustrates the design of the promises. For if one saint may fall, why not another, and a third, till no sincere Christians are left. But the doctrine of the believer's perseverance remains firm, as it is supported by the express tenor of scripture, the immutability of the Deity, and his faithfulness in performing his promises.

These are the five points which distinguish this denomination from the Arminians. The Calvinistic system also includes in it, the doctrine of three co-ordinate persons in the Godhead forming one nature, and of two natures in Jesus Christ forming one person. Justification by faith alone, and the imputed righteousness of Christ form an essential part of this system. They suppose, that on the one hand, our sins are imputed to Christ, and on the other, that we are justified by the imputation of Christ's righteousness to us ; i. e. we the guilty are treated by GOD as righteous persons, out of regard to what Christ has done and suffered ; who, though perfectly innocent, was appointed to suffer by the imputation of our sins to him. The Calvinists suppose that the doctrine of Christ's suffering in the place of sinners is strongly expressed in a variety of passages in scripture. As *Isai. liii. 4, 5, 6. He has borne our griefs, and carried our sorrows—He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed.* 1 of Pet. ii, 25. *Who himself bare our sins in his own body on the tree, that we, being dead unto sin, should live unto righteousness.* There are also a number of texts to the same import.

The punishment inflicted on Christ was requisite to the plenary payment of an infinite debt.

Moyam's Ecclesiastical History, vol. 3. p. 352. vol. 4. p. 70.

Calvin's Institutions, p. 127.

Assembly's Confession of Faith, p. 35, 36, 48, 49, 67.

Char ock's Works, vol. 2. p. 1353, 1354.

Twisse's Works, p. 225.

Doctor Edwards's Veritas Redux, p. 56, 89, 91, 92, 319, 320, 321, 358, 384, 390, 450.

Edwards on Original Sin, p. 13, 40, 356, 366.

Broughton's Historical Library, vol. 1. p. 195.

Toplady's Works.

CAMISARS. [See French Prophets.]

CAPUTIATI, a denomination which appeared in the twelfth century; so called from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publicly that their purpose was to level all distinctions, to abrogate magistracy and to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privileges of the first mortals.

Mosheim's Ecclesiastical History, vol. 2. p. 456, 457.

CAROLOSTADIANS. So called from Carolostadt, a colleague of Luther. He denied the real presence in the *Eucharist*; and declaimed against human learning.

Mosheim's Ecclesiastical History, vol. 4. p. 28, 30.

CARPOCRATIANS. a denomination which arose towards the middle of the second century; so called from Carpocrates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics. He acknowledged the existence of a *Supreme God*, and of the *Æons* derived from him by successive generations. He maintained the eternity of a *corrupt matter*, and the creation of the world
from

from thence by angelic powers, as also the divine origin of souls unhappily imprisoned in mortal bodies, &c. He asserted, that Jesus was born of *Joseph* and *Mary*, according to the ordinary course of nature, and was distinguished from the rest of mankind by nothing but his superior fortitude and greatness of soul. It is said, he held, that lusts and passions, being implanted in our nature by God himself, were consequently void of guilt, and had nothing in them criminal; and not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity, asserting that eternal salvation was only attainable by those who had committed all sorts of crimes, and had daringly filled up the measure of iniquity.* He also taught that all things should be possessed in common. [See Gnostics.]

Mosheim, ibid. vol. 4. p. 184, 185.

CATAPHRYGIANS. [See Montanists.]

CATHARISTS, a branch of the Manicheans, in the twelfth century. This denomination agreed in the following points of doctrine, viz That matter was the source of all evil. That the Creator of this world was a being distinct from the supreme Deity. That Christ was not clothed with a real body, neither could be properly said to have been born, or to have seen death. That human bodies were the production of the evil principle. That baptism and the Lord's supper were useless institutions; and that human souls endued with reason, were shut up by an unhappy fate in the dungeons of mortal bodies, whence only they could be delivered by fasting, mortification, and continence of every kind. Hence they exhorted all who embraced their doctrine, to a rigorous abstinence from animal food, wine, and wedlock, and recommended to them, in the most pathetic

* Such is the representation, which ecclesiastical historians in general give of the morals of this denomination. Dr. Lardner, however, disputes its authenticity. It is difficult to obtain a true account of ancient sects, as their writings are chiefly lost.

tic terms, the most severe acts of austerity and mortification.

This denomination treated all the books of the Old Testament with the utmost contempt, but expressed a high veneration for the New, particularly for the four Evangelists.

Mosheim's Ecclesiastical History, vol. 2. p. 444.

CERDONIANS, a branch of the Gnostics in the second century, which derive their name from Cerdo. They are also called Marcionites, from Marcion, who propagated his doctrines with astonishing success throughout the world.

The sentiments taught by this denomination were as follow.

That there are two principles, the one perfectly good, and the other perfectly evil. And between these there is an intermediate kind of Deity, neither perfectly good, nor perfectly evil, but of a *mixed nature*; and so far just and powerful, as to administer rewards and inflict punishments. This *middle Deity* is the creator of this inferior world, and the GOD and legislator of the Jewish nation. He wages perpetual war with the *evil Principle*. And both the one and the other aspire to the place of the *Supreme Being*, and ambitiously attempt subjecting to their authority all the inhabitants of the world.

The Jews are the subjects of that powerful *genius* who formed the globe. The other nations who worship a variety of Gods, are under the empire of the *evil Principle*.— Both these conflicting powers exercise oppressions upon rational and immortal souls, and keep them in a tedious and miserable captivity. Therefore, the *Supreme GOD*, in order to terminate this war, and to deliver from their bondage those souls, whose origin is celestial and divine, sent to the Jews a being most like to himself, even his Son Jesus Christ, clothed with a certain shadowy resemblance of a body, that thus he might be visible to mortal eyes. The commission of this celestial messenger was to destroy the empire both of the

the *evil Principle*, and of the *Author of this world*, and to bring back wandering souls to GOD. On this account he was attacked with inexpressible fury by the *Prince of Darkness*, and by the *GOD of the Jews*, but without effect, since having a body only in appearance, he was thereby rendered incapable of suffering. Those who follow the sacred directions of the celestial conductor, mortify the body by fasting and austerities, call off their minds from the allurements of sense, and renouncing the precepts of the *GOD of the Jews*, and of the *Prince of Darkness*, turn their eyes towards the *Supreme Being*, shall after death ascend to the mansions of felicity and perfection.

This denomination rejected all the Old Testament ; and received only part of St. Luke's gospel, and ten of St. Paul's epistles in the New. [See Gnostics.]

Mosheim's Ecclesiastical History, vol. 1. p. 178.

Broughton's Historical Library, vol. 2. p. 48

CERINTHIANS, a denomination which arose in the first century ; so called from Cerinthus, who taught, That the creator of the world, whom he considered also as the sovereign and law-giver of the Jewish people, was a being endowed with the greatest virtues, and derived his birth from the supreme GOD ; that this being fell by degrees from his native virtue and his primitive dignity. That the supreme GOD, in consequence of this, determined to destroy his empire, and sent upon earth, for this purpose, one of the ever happy and glorious *Æons*, whose name was Christ. That this Christ chose for his habitation the person of Jesus, a man of the most illustrious sanctity and justice, the son of Joseph and Mary, and descending in the form of a dove, entered into him, while he was receiving the baptism of John in the waters of Jordan. That Jesus, after his union with Christ, opposed himself with vigor to the GOD of the Jews, and was, by his instigation, seized and crucified by the Hebrew chiefs. That when Jesus was taken cap-

tive,

tive, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death.

Cerinthus required of his followers that they should worship the Father of Christ, even the supreme GOD, in conjunction with the Son. That they should abandon the law-giver of the Jews, whom he looked upon as the creator of the world. That they should retain a part of the law given by Moses, but should, nevertheless, employ their principal attention and care to regulate their lives by the precepts of Christ. To encourage them to this, he promised them the resurrection of this mortal body, after which was to commence a scene of the most exquisite delights, during Christ's earthly reign of a thousand years, which was to be succeeded by a happy and never-ending life in the celestial world. [See Gnostics.]

Mosheim's Ecclesiastical History, vol. 1, p. 117, 118.

CHAZINZARIANS, a denomination which arose in Armenia, in the seventh century. They are so called from the Armenian word chazus which signifies a *cross*, because they were charged with adoring the *cross*.

History of Religion, vol. 4. [See Chazinzarians.]

CHILIASTS. [See Millenarians.]

CHRISTIANS OF ST. JOHN. So called because they say they received their faith, books, and traditions from *John the Baptist*. They always inhabit near a river in which they baptize, for they never baptize but in rivers, and only on sundays. Before they go to the river, they carry the infant to church, where there is a bishop who reads certain prayers over the head of the child; thence they carry the child to the river, with a train of men and women, who, together with the bishop, go up to the knees in water. Then the bishop reads again certain prayers out of a book, which done, he sprinkles the infant three times, saying, *In the name of the LORD, first and last of the world and paradise, the high*

high creator of all things: After that the bishop reads again in his book, while the god-father plunges the child all over in the water: after which they all go to the parent's house to feast. They have no knowledge of the mystery of the holy Trinity, only they say that Christ is the *Spirit* and *Word* of the *eternal Father*. They confess he became *man* to free us from the punishment of *sin*. But when the Jews came to take him, he deluded their cruelty with a shadow,

They believe the angel Gabriel is the Son of GOD. begotten upon light, and that he undertook to create the world, according to the command which GOD gave him; * and took along with him, three hundred and thirty-six thousand demons, and made the earth so fertile that it was but to sow in the morning and reap at night, and that the same angel taught Adam all the necessary sciences.

In reference to the life to come, it is said, they believe, that when any one lies at the point of death, three hundred and sixty demons come and carry his soul to a place full of serpents, dogs, lions, tigers, and devils. If it be the soul of a wicked man, they tear it in pieces; but being the soul of a just man, it creeps under the bellies of those

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creatures

* They say, that after the angel Gabriel had formed the world by the command of GOD, he thus discoursed,—LORD GOD, I have built the world as thou didst command me. It has put me and my brethren to a vast deal of trouble to raise such high mountains, which seem to sustain heaven. But, instead of that satisfaction I ought to feel, for having accomplished so great a work, I find reason to be altogether grieved. When GOD demanded the cause, the angel Gabriel answered, My GOD and Father, I will tell you what afflicts me. After the making of the world, I foresee that there will come into it a prodigious number of Jews, Turks, and Infidels, enemies to your name, who will be unworthy to enjoy the fruits of our labor. To whom GOD thus replied; Never grieve, my son, there shall live in this world, which thou hast built, certain Christians of St. John, who shall be my friends, and shall all be saved.

creatures into the presence of GOD, who sits in his seat of majesty to judge the world: and that there are angels also, who weigh the souls of men in a balance, who being thought worthy, are admitted immediately into glory.

They have no canonical books, but a number full of charms, &c. Their chief festivals are three. One in the winter, which lasts three days, in memory of our first parents and the creation of the world. The other in the month of August, which is called the feast of St. *John*. The third, which lasts five days, in June, during which time they are all re-baptized.

In the Eucharist, they make use of meal or flour kneaded, with wine and oil. They add oil to signify the benefit we receive by the sacrament, and put us in mind of our love to GOD and our neighbour. The words of their consecration are certain long prayers, which they make to praise and thank GOD, at the same time blessing the bread and wine. After all the ceremonies are ended, the priest takes the bread, and having eaten some of it, distributes the rest to the people.

These Christians reside in Persia and Barfora.

Tavinier's Travels, p. 90, 91, 92, 93.

CHRISTIANS OF ST. THOMAS, a denomination in the peninsula of India, on this side the gulph. They are called Christians of St. Thomas, because that apostle preached the gospel and suffered martyrdom in that peninsula; and for whom those Christians have a peculiar veneration.

They admit of no images, and receive only the cross, to which they pay a great veneration. They affirm, that the souls of the saints do not see GOD, till after the day of judgment. They acknowledge but three sacraments, viz. *Baptism, Orders, and the Eucharist*. They make no use of holy oils in the administration of baptism; but after the ceremony, anoint the infant with an unction, composed of oil
and

and walnuts, without any benediction They have no knowledge of *confirmation*, or *extreme unction*: and abhor *auricular confession*. In the *Eucharist*, they consecrate with little cakes, made of oil and salt; and, instead of wine, make use of water in which raisins have been infused.

Broughton's Historical Library, vol. 1 p. 236.

CIRCUMCELLIANS, in Latin *Circumcellions*, a branch of the Donatists. They abounded chiefly in Africa. They had no fixed abode, but rambled up and down, begging, or rather exacting, a maintenance from the country people. It was from this wandering course of life they had their name.

Broughton, ibid., p. 247.

COCCEIANS, a denomination which arose in the seventeenth century, so called from John Cocceius, Professor of Divinity, in the University of Leyden. He represented the whole history of the *Old Testament* as a *mirror*, which held forth an accurate view of the transactions and events, that were to happen in the church under the dispensation of the *New Testament*, and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and *transactions*, but in a literal manner, and by the very sense of the *words* used in these predictions. And laid it down as a fundamental rule of interpretation, that the *words* and *phrases* of scripture are to be understood *in every sense* of which they are susceptible. Or, in other words, that they signify *in effect*, every thing that they can possibly signify.

Cocceius also taught, that the covenant made between God and the Jewish nation, by the ministry of Moses, was of the same nature of the new covenant, obtained by the mediation of Jesus Christ.

In

In consequence of this general principle, he maintained, That the *ten commandments* were promulgated by *Moses*, not as a *rule of obedience*, but as a *representation of the covenant of grace*.—That when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the Supreme Being in his righteous displeasure.—That this yoke which was painful in itself, became doubly so on account of its typical signification, since it admonished the Israelites from day to day, of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God and could not expect before the coming of the Messiah, the entire remission of their iniquities.—That indeed good men even under the Mosaic dispensation, were immediately after death made partakers of everlasting glory. But, that they were nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation, which rejoices the faithful under the dispensation of the *gospel*.—And that their anxiety flowed naturally from this consideration, that their sins, though they remain unpunished, were not pardoned; because Christ had not, as yet, offered himself up a sacrifice to the Father to make an entire atonement for them.

Mosheim's Ecclesiastical History, vol. 4. p. 545, 546, 547, 548.

COLARBARSIANS. [See Marcosians.]

COLLEGIATES, a name given to a society of Mennonites at Holland, because they called their religious assemblies colleges. They are also called Rhinbergers. [See Mennonites.]

Mosheim, ibid. vol. 5 p. 59.

Collier's Historical Dictionary. [See Mennonites.]

COLLUTHIANS, a denomination which arose in the
fourth

fourth century ; so called from Colluthus, a priest of Alexandria, who taught that GOD was not the author of the evils and afflictions of this life.

Broughton's Historical Library, vol. 1. p. 264.

COLLYLYRIDIANs, an Arabian sect, in the fourth century ; so denominated from their idolizing the Virgin Mary, worshipping her as a goddess, and offering to her little cakes.

History of Religion, vol. 4. [See Collylyridians.]

CONGREGATIONALISTS, a denomination of *Protestants*, who maintain, that each particular church has authority from Christ for exercising government, and enjoying all the ordinances of worship within itself.

The Platform of church discipline which was drawn up in 1648, and agreed upon by the elders and messengers of the churches, assembled in the Synod at Cambridge in New-England, defines a Congregational church to be, by the institution of Christ, a part of the militant visible church, consisting of a company of saints by calling, united in one body by an holy covenant, for the public worship of GOD, and the mutual edification of one another, in the fellowship of the Lord Jesus.

According to this Platform, such as are admitted members of churches ought to be first examined. For the eunuch of Ethiopia, before his admission, was examined by Philip, whether he did believe in Jesus Christ with all his heart. The officers are charged with the keeping of the doors of the church, and therefore are, in a special manner, to make trial of the fitness of those who enter. The qualifications necessary to be found in all church members, are repentance from sin, and faith in Jesus Christ.

The confession of faith, which was agreed upon by the synod at their second session teaches, the doctrine of the *Trinity*,—of *predestination*,—*total depravity*,—*particular redemption*,—*effectual grace*, and *final perseverance*.

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This denomination differ from the Independents in this respect, viz. They invite councils, which are advisory only ; but the Independents formerly decided all difficulties within themselves.*

Neal's History of New-England, vol. 2. p. 314.
Wife's Works, p. 197. 213 215, 242, 243.

CONONITES, a denomination which appeared in the sixth century. They derive their name from Conon, bishop of Tarsus. He taught that the body never lost its form, that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality.

In other points they agree with the Philoponists. [See Philoponists and Tritheists.]

Mosheim's Ecclesiastical History, vol. 1. p. 473.

COPHTES, Christians of Egypt, Nubia, and the adjacent countries. Their sentiments are similar with the Jacobites. [See Jacobites. See also Part II.]

Father Simons' Religion of the Eastern Nations, p, 110.

CORRUPTICOLÆ, a denomination which arose in the sixth century. They derived their name from their maintaining, that the body of Christ was corruptible, that the fathers had owned it, and that to deny it was to deny the truth of our Saviour's passion.

Dictionary of Arts and Sciences, vol. 1. p. 492.



DAMIANISTS, a denomination in the sixth century ; so called from Damian, bishop of Alexandria. The opinions

* Those who are desirous of seeing a particular account of *Congregational principles*, may consult their *Platform of church discipline*, which the brevity of this work does not admit of inserting at large.

opinions maintained by this denomination were similar to those of the Angelites. [See Angelites.]

Mosheim's Ecclesiastical History, vol. 1. p. 473.

DANCERS, a denomination which arose at *Aix-la-Chapelle*, in the year 1373, whence they spread through the district of *Liege, Hainault*, and other parts of *Flanders*. It was customary among them for persons of both sexes, publicly, as well as in private, to fall a dancing all of a sudden, and holding each others hands, to continue their motions with extraordinary violence, till, being almost suffocated, they fell down breathless together. They affirmed that, during these intervals of vehement agitation, they were favoured with wonderful visions. Like the Flagelants, they wandered about from place to place, had recourse to begging for their sustenance, treated with the utmost contempt, both the priesthood, the public rites and worship of the church, and held secret assemblies.

Mosheim, ibid, vol. 3 p. 206, 207.

DAVIDISTS, a denomination in the sixteenth century; so called from David George, a native of *Delft*, who acquired great reputation by his prudent conversation.

He deplored the decline of vital and practical religion, and endeavoured to restore it among his followers. But rejected, as mean and useless, the external services of piety.

He was charged with asserting, that he was the third David, son of GOD; and that he ought to save men by grace, and not by death: and with denying the existence of angels and demons, the authority of the scriptures, and the resurrection of the body.

Mosheim's Ecclesiastical History, vol. 4. p. 164, 165.

Crosby's History of the English Baptists, vol. 1. p. 64.

Dufresnoy's Chronological Tables, vol. 2. p. 249.

DIGGERS, a denomination which sprung up in Germany in the fifteenth century; so called, because they dug their
their

their assemblies under ground, in caves and forests. They derided the church, its ministers, and sacraments.

Broughton's Historical Library, vol. 1. p. 328.

DIMOERITES. [See Appellinarians.]

DOCETÆ, a denomination in the first and second centuries; so called from the Greek of *ἀπό τού δοκεῖν* to appear, because they held that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in *appearance* only. It was the common opinion of the Gnostics, [See Gnostics.]

Broughton, ibid. p. 339.

DONATISTS, a denomination which arose in the fourth century. They derived their name from Donatus, bishop of Numidia.

They maintained, that their community was *alone* to be considered as the true church, and avoided all communication with other churches, from an apprehension of contracting their impurity and corruption. Hence they pronounced the sacred rites and institutions void of all virtue and efficacy among those Christians, who were not precisely of their sentiments, and not only re-baptized those who came over to their party from other churches, but with respect to those who had been ordained ministers of the gospel, they either deprived them of their office, or obliged them to be ordained the second time.

Mosheim's Ecclesiastical History, vol. 1. p. 333.

DULCINISTS, the followers of Dulcinus, a layman, of Novara, in Lombardy, about the beginning of the fourteenth century. He taught that the law of the Father, which had continued till Moses, was a law of grace and wisdom, but that the law of the Holy Ghost, which began with himself in the year 1307, was a law entirely of love, which would last to the end of the world.

Broughton's Historical Library, vol. 1. p. 344.

DUNKERS,

DUNKERS, a denomination which took its rise in the year 1724, and was formed into a sort of commonwealth, mostly in a small town called Ephrata, in or near Pennsylvania. A German hermit, who settled on the spot where Dunkard town, called Ephrata, is now built, was the founder of this society. They seem to have obtained their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner in which they perform baptism, which is by putting the person, while kneeling, head first under water, so as to resemble the motion of the body in the action of tumbling. They use the triune immersion, with laying on the hands and prayer, even when the person baptised is in the water. Their habit seems to be peculiar to themselves, consisting of a long tunic or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap or hood hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard.

The men and women have separate habitations, and distinct governments. For these purposes, they have erected two large wooden buildings; one of which is occupied by the brethren, the other by the sisters of the society; and in each of them, there is a banqueting-room, and an apartment for public worship; for the brethren and sisters do not meet together even at their devotions.

They live chiefly upon roots and other vegetables: the rules of their society not allowing them flesh, except upon particular occasions, when they hold what they call a *love-feast*; at which time the brethren and sisters dine together in a large apartment, and eat *mutton*, but no other meat. No member of the society is allowed a bed, but in case of sickness. In each of their little cells they have a bench fixed to serve the purpose of a bed, and a small block of wood for a pillow. The *Dunkers* allow of no intercourse betwixt the brethren and sisters, not even by marriage.

The principal tenet of the *Dunkers* appears to be this, That future happiness is only to be obtained by penance and outward mortifications in this life ; and that as Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation ; and declare, that a man may do much more than he is in justice or equity obliged to do ; and that his superabundant works may therefore be applied to the salvation of others.

This denomination deny the eternity of future punishments ; and believe that the dead have the gospel preached to them by our Saviour, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life.—They suppose the *Jewish sabbath*, *sabbatical year*, and *year of Jubilee* are typical of certain periods after the general judgment, in which the souls of those, who are not then admitted into happiness, are purified from their corruption. If any within those smaller periods, are so far humbled, as to acknowledge the perfections of GOD, and to own Christ as their only Saviour, they are received to felicity. While those who continue obstinate, are reserved in torments until the grand period, typified by the Jubilee arrives, in which all shall be made happy in the endless fruition of the Deity.

They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self defence. And suffer themselves to be defrauded or wronged, rather than go to law.

Their church government and discipline are the same with the English Baptists, except that every brother is allowed to speak in the congregation, and their best speaker is usually ordained to be the minister. They have deacons
and

and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts stately.

Caspina's Letters, p. 70. 71. 72, &c.

Annual Register, p. 343.

Marshal's Catechism, p. 90.



EBIONITES, a denomination in the first and second century; so called from their leader Ebion, or from their poverty, which Ebionites signifies in Hebrew.

They believed the celestial mission of Christ, and his participation of a divine nature, yet they regarded him as a man born of *Joseph* and *Mary*, according to the ordinary course of nature. They moreover asserted, that the ceremonial law, instituted by *Moses*, was not only obligatory upon the Jews, but also upon all others, and that the observance of it was very essential to salvation. They observed both the Jewish sabbath and the Christian sabbath. And in celebrating the Eucharist, made use of unleavened bread. They abstained from the flesh of animals, and even from milk.

They rejected the Old Testament, and in the New Testament received only the gospel of St. Matthew, and made use of a book which they styled, *The gospel according to the Hebrews*.

Mosheim's Ecclesiastical History, vol. 1. p. 173, 174.

Hearne's Ductor Historicus, vol 2. p. 74.

EFFRONTES. So called from their shaving their foreheads till they bleed, and then anointing them with oil, using no other baptism but this.

They say, the Holy Ghost is nothing but a bare motion inspired by God in the mind; and he is not to be adored.

Ross's View of all Religions, p. 233.

EICETÆ, a denomination in the year 630, who affirmed

med, that in order to make prayer acceptable to GOD, it should be performed dancing.

Dufresnoy's Chronological Tables, vol. 1. p. 213.

ELCESAITES, a denomination in the second century ; from their prophet Elcesai. His fundamental doctrine was, that Jesus Christ, who was born from the beginning of the world, had appeared from time to time under divers bodies.

History of Religion, vol. 4. [See Elcesaites.]

ENCRATITES, or **CONTINENTS**, a name given to a sect in the second century, because they condemned marriage, forbade the eating of flesh, or drinking of wine, and rejected, with a sort of horror, all the comforts and conveniencies of life. Tatian, an Assyrian, was the leader of this denomination. He regarded matter as the fountain of all evil : and therefore recommended, in a peculiar manner, the mortification of the body. He distinguished the creator of the world from the Supreme Being ; denied the reality of Christ's body. And blended the Christian religion with several other tenets of the Oriental philosophy.

Mosheim's Ecclesiastical History, vol. 1. p. 180.

ENERGICI, a denomination in the sixteenth century ; so called because they held, the Eucharist was the *energy* and *virtue* of Jesus Christ ; not his body, nor a representation thereof.

History of Religion, vol. 4. [See Energici.]

EONITES, a denomination in the twelfth century, followers of *Don de Etoile* a gentleman of *Bretagne*. Having heard it sung in the church, *per eum, qui venturus est judicare vivos et mortuos*, he concluded that he was the person who was to judge both quick and dead, from the resemblance between the word *Eum* and his name. He was followed as a great prophet. Sometimes he walked with a great number of people ; sometimes he lived in solitude,
and

and appeared afterwards in greater splendor than before.— He ended his days in a miserable prison, and left a considerable number of followers, whom persecution and death in the most dreadful forms could not persuade to abandon his cause.

Mosheim's Ecclesiastical History, vol. 2. p. 457, 458.
Broughton's Historical Library, vol. 1. p. 361.

EOQUINIANS, a denomination in the sixteenth century; so called from one Eoquinus, their master, who taught that Christ did not die for the wicked, but for the faithful only.

Ross's View of all Religions, p. 234.

EPISCOPALIANS. So called from *επισ* and *σκοπιω*. They maintain, that Bishops, Presbyters, and Deacons, are three distinct subordinate callings in GOD'S church. That the Bishops have a superiority over the Priests *jure divino*, and directly from GOD. To prove this point they allege, that Bishops were instituted by the *apostles* themselves to succeed them in great cities, as Timothy, at Ephesus; Titus, at Crete, &c. It is said in 1st of Timothy, v. 19. *Against an Elder receive not an accusation, but before one or two witnesses.* Therefore, say they, Timothy was a judge. Presbyters were brought before him, and he was superior to them. And they assert that *Episcopacy* was the constitution of the primitive church. [See Part II.]

Neal's History of the Puritans, vol. 1. p. 494.
Dr. Edwards's Remains, p. 229.

ERASTIANS. So called from *Eraustus*, a German divine of the sixteenth century. The pastoral office according to him was only persuasive, like a professor of sciences over his students, without any power of the keys annexed. The Lord's supper, and other ordinances of the gospel, were to be free and open to all. The minister might dissuade the vicious and unqualified from the communion, but
 might

might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.

Neal's History of the Puritans, vol. 3. p. 140.

ETHNOPHRONES, Greek, in English Paganizers. So they called a sect in the eighth century, who professing Christianity, joined thereto all the ceremonies of Paganism, such as judicial astrology, divinations, of all kinds, &c. and who observed all feasts, times, and seasons of the Gentiles. The word is compounded of the Greek *εθνος* nation, and *φρον* thought or sentiment.

Broughton's Historical Library, vol. p. 378.

EUCHITES. [See Massalians.]

EUDOXIANS, a branch of the Arians in the fourth century; so called from Eudoxus, who after the death of Arius, became head of the party. [See Arians.]

History of Religion, vol. 4. [See Eudoxians.]

EUNOMIANS. [See Arians.]

EUSEBIANS. So called from Eusebius, bishop of Cæsarea, in Palestine, in the fourth century. He maintained that there was a certain disparity and subordination between the persons of the Godhead. [See Arians.]

Mosheim's Ecclesiastical History, vol. 1. p. 291.

EUSTATHIANS, a denomination in the fourth century; so called from Eustathius, a monk. He prohibited marriage, the use of wine and flesh, feasts of charity, and other things of that nature. To those who were joined in wedlock, he prescribed immediate divorce. And obliged his followers to quit all they had, as incompatible with the hopes of heaven.

Mosheim's ibid. p. 313.

Bayley's Dictionary, vol. 2. [See Eustathians.]

EUTUCHITES,

EUTUCHITES, a denomination in the third century ; so called from the Greek *εὐτυχία* which signifies, *to live without pain, or in pleasure.*

They held that our souls are placed in our bodies only to honor the angels who created them. That we ought to rejoice equally in all events, because to grieve would be to dishonor the angels, their creators. They also held that Jesus Christ was not the Son of GOD, but of an unknown God.

Boughton's Historical Library, vol. 2. p. 532.

EUTYCHIANS, a denomination in the fifth century ; so called from Eutyches, a monk and abbot of Constantinople.

They maintained, that there was only one nature in Jesus Christ. The divine nature, according to them, had so entirely swallowed up the human, that the latter could not be distinguished. So that Jesus Christ was merely GOD, and had nothing of humanity but the appearance.

Barclay's Dictionary. [See Eutychians.]



FAMILISTS, a denomination which appeared in Holland, about the year 1555.* They derive their origin from *Henry Nicholas*, a *Westphalian*, who styled his followers the *Family of Love*. He pretended he had a commission to teach mankind ; and that there was no knowledge of Christ, nor of the scriptures, but in his *family*.

To prove this point, he argued from 1st of Cor. xiii. 5, 9, 10. *For we know but in part, and we prophesy in part : but when that which is perfect is come, then that which is imperfect shall be done away.* Hence he inferred that the doctrine

* This denomination appeared in England about the year 1580, where, when their founder was discovered, their books were ordered to be publicly burnt.

trine of Christ is imperfect, and a more perfect doctrine should be revealed to the *Family of Love*. This denomination also taught the following doctrines.

I. That the essence of religion consisted in the feelings of *divine love*; and that it was a matter of the most perfect indifference, what opinions Christians entertained concerning the divine nature, provided their hearts burned with the pure and sacred flame of piety and love.

II. That the union of the soul with Christ transforms it into the essence of the Deity.

III. That the letter of the scripture is useless; and those sacred books ought to be interpreted in an allegorical manner.

IV. That it was lawful for them (if for their convenience) to swear to an untruth, either before a magistrate, or any other person who was not of their society.

Mosheim's Ecclesiastical History, vol. 4. p. 166.

Broughton's Historical Library, vol. 2. p. 30.

More's Mystery of Godliness, p. 256.

Leigh's Critica Sacra, p. 253.

Fulfilling of the Scriptures, vol. 1. p. 166.

FARVONIANS, a branch of the Socinians; so called from Stanislaus Farvoni, who flourished in the sixteenth century. He asserted that Christ had been engendered, or produced out of nothing, by the Supreme Being, before the creation of this terrestrial globe; and warned his disciples against paying religious worship to the *Divine Spirit*. [See Socinians.]

Mosheim's Ecclesiastical History, vol. 4. p. 201, 202.

FIFTH MONARCHY-MEN, a denomination which arose in the seventeenth century. They derived their name from their maintaining, that there will be a *fifth universal monarchy* under the personal reign of *King Jesus upon earth*.

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In consequence of this tenet, they aimed at the subversion of all human government.

Mosheim, ibid. p. 533.

FLACIANS, the followers of Matthias Flacius Illyricus, who flourished in the sixteenth century. He taught that *original sin is the very substance of human nature*. And that the fall of man was an event, which extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.

Mosheim, ibid. p. 43.

FLAGELLANTS, a denomination which sprang up in Italy in the year 1260, and was thence propagated through almost all the countries of Europe. They derive their name from the Latin *flagello*, to *whip*. The society that embraced this new discipline ran in multitudes, composed of persons of both sexes, and all ranks and ages, through the public streets, with whips in their hands, lashing their naked bodies with the most astonishing severity, with a view to obtain the divine mercy for themselves and others, by their voluntary mortification and penance. This sect made their appearance anew in the fourteenth century, and taught, among other things, that flagellation was of equal virtue with baptism and the other sacraments. That the forgiveness of all sins was to be obtained by it from GOD, without the merit of Jesus Christ. That the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place.

A new denomination of Whippers arose in the fifteenth century, who rejected the sacraments and every branch of external worship, and placed their only hopes of salvation in *faith and flagellation*.

Mosheim's Ecclesiastical History, vol. 3. p. 94, 206, 277:

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FLANDRIANS:

FLANDRIANS. [See Mennonites.]

FLORINIANS, a branch of the Valentinians, in the second century ; so called from Florinus, their leader. [See Valentinians.]

Mosheim, ibid. vol. 1. p. 189.

FRATRES ALBATI, a name which distinguished a denomination in the fifteenth century. They owed their origin to a certain priest, who descended from the Alps, arrayed in a white garment, and accompanied with a prodigious number of both sexes, who, after the example of their chief, were also clothed in white linen. Hence they acquired the name *Fratres Albati*, i. e. *White Brethren*. They went in a kind of procession through several provinces, following a cross, which their leader held erected like a standard, and by the striking appearance of their sanctity and devotion, captivated to such a degree the minds of the people, that persons of all ranks and orders, flocked in crowds to augment their number. The new chief exhorted his followers to appease the anger of an incensed Deity ; emaciated his body by voluntary acts of mortification and penance, endeavoured to persuade the European nations to renew the war against the Turks in *Palestine* ; and pretended, that he was favored with divine visions, which instructed him in the will and in the secrets of heaven.

Mosheim, ibid. vol. 3. p. 275.

FRATRICELLI, in English *Little Brothers*, a denomination which appeared in Italy about the year 1298, and spread all over Europe. Their origin is attributed by some to one Herman Pongilup, who pretended that ecclesiastics ought to have no possession of their own.

Broughton's Historical Library, vol. 1. p. 427.

FRENCH-PROPHETS. They first appeared in Dauphiny and Vivarais. In the year 1688 five or six hundred Protestants

Protestants of both sexes gave themselves out to be Prophets, and inspired of the Holy Ghost. They soon became so numerous, that there were many thousands of them inspired.* They had strange fits, which came upon them with tremblings and faintings as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands ; they fell on their backs ; shut their eyes, and heaved with their breasts. They remained a while in trances, and coming out of them with twitchings, uttered all which came into their mouths. They said they saw the *heavens* open, the *angels*, *paradise*, and *hell*. Those who were just on the point of receiving the spirit of prophecy, dropped down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the *Prophets* had for a while been under agitations of body, they began to prophesy. The burden of their prophecies was, *amend your lives ; repent ye ; the end of all things draws nigh*. The hills rebounded with their loud cries for *mercy* ; and with imprecations against the *Priests*, the *Church*, the *Pope*, and against the *Antichristian dominion* ; with predictions of the approaching fall of Popery.—All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these *Prophets* came over into England, and brought their *prophetic spirit* along with them ; which discovered itself in the same ways and manners, by extasies and agitations, and inspirations under them, as it had done in France. And they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these *Prophets* in and about London, of both sexes, of all ages, men, women, and children ;

* They were people of all ages and sexes, without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age.

dren ; and they had delivered under inspiration, four or five hundred *prophetic* warnings.

The great thing *they* pretended by their spirit was, to give warning of the *near approach of the kingdom of GOD, the happy times of the church, the millennium state.* Their message was, (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning first at England,) That the grand *jubilee* ; the acceptable year of the LORD ; the accomplishment of those numerous scriptures concerning the *new heavens* and the *new earth* ; the *kingdom of the Messiah* ; the *marriage of the Lamb* ; the *first resurrection* ; or the *new Jerusalem descending from above*, were *now* even at the door. That this great operation was to be wrought, on the part of man, by spiritual arms only, proceeding from the mouths of those, who should, by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labor in the vineyard. That this mission of his servants should be witnessed to, by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as *famine, pestilence, earthquakes, &c.* That the exterminating angels, shall root out the tares, and there shall remain upon earth only good corn. And the works of men being thrown down, there shall be but one LORD, one *faith*, one *heart*, and one *voice*, among mankind. They declared, that all the great things they spoke of, *would be manifest over the whole earth, within the term of three years.*

These *Prophets* also pretended to the gift of languages ; of discerning the secrets of the heart ; the gift of ministrations of the same spirit to others by the laying on of hands, and the gift of healing.

To prove they were really inspired by the Holy Ghost, they alleged the complete joy and satisfaction they experienced ; the spirit of prayer which was poured forth upon them ; and the answer of their prayers by GOD.

Cbauncy's Works, vol. 3. p. 2, 3, 4, 10, 11, 25, 28, 31, 37, 38, 39.

GAINITÆ,



GAIANITÆ, a denomination which sprang from the Eutyrians. They derive their name from Gaian, a bishop of Alexandria, in the sixth century, who denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.

History of Religion, vol. 4. [See Gaianitæ.]

GAZARES, a denomination which appeared about the year 1197, at Gazare, a town of Dalmatia. They held almost the same opinions with the *Albigenses*; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

Broughton's Historical Library, vol. 1. p. 598.

GEORGIANS. [See Iberians.]

GNOSIMACHI, a name which distinguished those in the seventh century, who were professed enemies to the *Gnostics*, i. e. the studied knowledge, or *science* of Christianity; which they rested wholly on good works, calling it an useless labor to seek for knowledge in the scripture. In short, they contended for the practice of morality in all simplicity, and blamed those who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The *Gnosimachi* were the very reverse of the *Gnostics*. [See Gnostics.]

Broughton, ibid. p. 599.

GNOSTICS. This denomination sprang up in the first century. Several of the disciples of Simon Magus held the principles of his philosophy, together with the profession of Christianity, and were distinguished by the appellation of Gnostics, from their boasting of being able to restore mankind to the knowledge, *γνωσις* of the Supreme Being, which had been lost in the world. This party was not conspicuous

ous for its numbers or reputation before the time of Adrian.* It derives its origin from the Oriental philosophy. The doctrine of a soul, distinct from the body, which had pre-existed in an angelic state, and was, for some offence committed in that state, degraded, and confined to the body as a punishment, had been the great doctrine of the eastern sages from time immemorial. Not being able to conceive how evil in so great an extent, could be subservient to good, they supposed that good and evil have different origins. So mixed a system as this is, they therefore thought to be unworthy of infinite wisdom and goodness. They looked upon matter as the source of all evil, and argued in this manner: There are many evils in this world, and men seem impelled by a natural instinct, to the practice of those things which reason condemns; but that eternal Mind, from which all spirits derive their existence, must be inaccessible to all kinds of evil, and also of a most perfect and beneficent nature. Therefore the origin of those evils, with which the universe abounds, must be sought some where else than in the Deity. It cannot reside in him who is all perfection; therefore, it must be without him. Now there is nothing without or beyond the Deity but matter; therefore matter is the centre and source of all evil and of all vice. Having taken for granted these principles, they proceeded further, and affirmed, that matter was eternal, and derived its present form, not from the will of the supreme GOD, but from the creating power of some inferior intelligence, to whom the world and its inhabitants owed their existence. As a proof of their assertion, they alleged, that it was incredible the supreme Deity, perfectly good, and infinitely removed from all evil, should either create, or modify matter, which is essentially malignant and corrupt; or, bestow upon it in any degree, the riches of his wisdom and liberality.

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* Under the general appellation of Gnostics, are comprehended all those, who in the first ages of Christianity, blended the Oriental philosophy with the doctrines of the gospel.

In their system it was generally supposed, that all intelligences had only one source, viz. the divine Mind. And to help out the doctrine concerning the origin of evil, it was imagined, that though the divine Being himself was essentially and perfectly good, those intelligences, or spirits, who were derived from him, and especially those who were derived from them, were capable of depravation. It was further imagined, that the derivation of those inferior intelligent beings from the Supreme, was by a kind of efflux or emanation, a part of the substance being detached from the rest, but capable of being absorbed into it again.* To those intelligences derived mediately or immediately from the divine Mind, the author of this system did not scruple to give the name of gods, thinking some of them capable of a power of modifying matter.

The oriental sages expected the arrival of an extraordinary messenger of the Most High upon earth; a messenger invested with a divine authority; endowed with the most eminent sanctity and wisdom; and peculiarly appointed to enlighten with the knowledge of the Supreme Being, the darkened minds of miserable mortals, and to deliver them from the chains of the tyrants and usurpers of this world. When therefore some of these philosophers perceived that Christ and his followers wrought miracles of the most amazing kind, and also of the most salutary nature to mankind, they were easily induced to connect their fundamental doctrines with Christianity, by supposing him the great messenger expected from above, to deliver men from the power of the

* The great boast of the Gnostics, was their doctrine concerning the derivation of various intelligences from the *Supreme Mind*, which they thought to be done by *emanation* or *efflux*. And as those were equally capable of producing other intelligences in the same manner, and some of them were male, and others female, there was room for endless combinations of them. It is supposed, that the apostle Paul, when he censures *endless genealogies* and *fables*, has reference to the philosophy of the Gnostics.

the malignant genii, or spirits, to whom, according to their doctrine, the world was subjected, and to free their souls from the dominion of corrupt matter. But though they considered him as the Supreme GOD, sent from the pleroma, or habitation of the everlasting Father, they deny his divinity, looking upon him as inferior to the Father. They rejected his humanity, upon the supposition that every thing concrete and corporeal is in itself essentially and intrinsically evil. Hence the greatest part of the Gnostics denied that Christ was clothed with a real body, or that he suffered really for the sake of mankind, the pains and sorrows which he is said to have endured in the sacred history. They maintained, that he came to mortals with no other view, than to deprive the tyrants of this world of their influence upon virtuous and heaven born souls, and destroying the empire of these wicked spirits, to teach mankind how they might separate the divine mind from the impure body, and render the former worthy of being united to the Father of spirits.

Their persuasion, that evil resided in matter, rendered them unfavorable to wedlock ; and led them to hold the doctrine of the resurrection of the body in great contempt. They considered it as a mere clog to the immortal soul ; and supposed, that nothing was meant by it, but either a moral change in the minds of men, which took place before they died ; or that it signified the ascent of the soul to its proper abode in the superior regions, when it was disengaged from its earthly encumbrance. The notion, which this denomination entertained, that the malevolent genii presided in nature, and that from them proceed all diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, to weaken the powers, or suspend the influences of these malignant agents.

The Gnostic doctrine concerning the creation of the world by one, or more inferior beings of an evil, or at least of an imperfect nature, led them to deny the divine authority of
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the books of the Old Testament ; and when they were challenged to produce authorities for their doctrines, some referred to writings of Abraham, Zoroaster, Christ, and his apostles. Others boasted of their having drawn their opinions from secret doctrines of Christ. Others, that they had arrived to these degrees of wisdom by an innate vigor of mind. Others, that they were instructed by Theudas, a disciple of St. Paul, and by Matthias, one of the friends of our Lord.

As the Gnostics were philosophic and speculative people, and affected refinement, they did not make much account of public worship, or of positive institutions of any kind. They are said, not to have had any order in their churches.

As many of this denomination thought that Christ had not any real body, and therefore had not any proper flesh and blood, it seems on this account, when they used to celebrate the Eucharist, they did not make any use of wine, which represents the blood of Christ, but of water only.

We have fewer accounts of what they thought or did with respect to baptism, but it seems that some of them at least refused it. And it is said, that some abstained from the Eucharist, and from prayer.

The greatest part of this denomination adopted rules of life, which were full of austerity, recommending a strict and rigorous abstinence, and prescribed the most severe bodily mortifications, from a notion, that they had a happy influence in purifying and enlarging the mind, and in disposing it for the contemplation of celestial things. That some of the Gnostics, in consequence of making no account of the body, might think, that there was neither good nor evil in any thing relating to it ; and therefore suppose themselves at liberty to indulge in any sensual excesses, is not impossible ; though it is more probable, that, every thing of this
nature

nature would be greatly exaggerated by the enemies of this denomination.*

The Egyptian Gnostics are distinguished from the Asiatic, by the following difference in their religious system.

I. That besides the existence of a Deity, they maintained that also of an eternal matter, endued with life and motion, yet they did not acknowledge an eternal principle of darkness, or the evil principle of the Persians.

II. They supposed that our blessed Saviour was a compound of two persons, of the man Jesus, and of Christ the Son of GOD ; that the divine nature entered into the man Jesus, when he was baptized by John in the river *Jordan*, and departed from him, when he was seized by the Jews.

III. They attributed to Christ a real, not an imaginary body.

IV. Their discipline, with respect to life and manners, was much less severe than that of the Asiatic sect.

Both these branches of the Gnostics were subdivided into various denominations. [See Antitacles, Ascodrutes, Bardesanistes, Basilidians, Bogomiles, Carpocratians, Cerdonians, Cerinthians, Marcosians, Ophites, Saturnians, Simonians, and Valentinians.]

Mosheim's Ecclesiastical History, vol. 1. p. 69, 70, 107, 108, 109.

Priestley's Ecclesiastical History, vol. 1. p. 51, 183, 185, 186.

History of Early Opinions, vol. 1. p. 120.

Percival's Dissertations.

GORTONIANS, a denomination which sprang from the Antinomians, and made great disturbance in New-England, in the year 1643. Samuel Gorton was the leader of this denomination. He was charged with maintaining the sentiments of the Antinomians, and Familists.

Hutchinson's History, vol. 1. p. 117.

GREEK-CHURCH.

* See Lardner's Works, vol. 9. In which he shews, that the opinions of most ancient sects have been misrepresented.

GREEK-CHURCH. In the eighth century there arose a difference between the eastern and western churches ; which was carried on with great vehemence during the ninth century. And in the eleventh century, a total separation took place. At that time the patriarch Michael Cerularius, who was desirous to be freed from the Papal authority, published an invective against the Latin-church, and accused its members of maintaining various errors. Pope Leo IX retorted the charge, and sent legates from Rome to Constantinople. The Greek patriarch refused to see them. Upon which they excommunicated him and his adherents publicly in the church of St. Sophia, A. D. 1054. The Greek patriarch excommunicated those legates with all their adherents and followers in a public council ; and procured an order of the emperor for burning the act of excommunication, which they had pronounced against the Greeks. This rupture has never been healed, and at this day a very considerable part of the world profess the religion of the Greek or Eastern church.

The Nicene and Athanasian creeds are the symbols of faith in this church.

The principal points which distinguish the Greek-Church from the Latin are as follow.

I. They maintain, that the Holy Ghost proceeds from the Father only, and not from the Father and Son.

II. They disown the authority of the Pope, and deny that the church of Rome is the true catholic church.

III. They do not affect the character of infallibility.

IV. They utterly disallow of works of supererogation, indulgencies, and dispensations.

V. They admit of prayers and services for the dead as an ancient and pious custom. And even pray for the remission of their sins. But will not allow the doctrine of purgatory.

gatory, or determine any thing dogmatically concerning the state of departed souls.*

VI. They do not baptize their children till they are three, four, five, ten, nay, sometimes eighteen years of age.†

VII. The *chrism*, or *baptismal unction*, immediately follows the immersion of baptism. The priest anoints the person baptized in the principal parts of the body, with an ointment, consecrated with many curious circumstances, for that purpose, by a bishop. This chrism is called the unction with ointment; *extreme unction* is called the consecration with holy oil. This chrism is a mystery peculiar to the Greek communion, and holds the place of *confirmation* in the Roman. It is styled, *The seal of the gift of the Holy Ghost*.

VIII. They insist that the sacrament of the Lord's supper ought to be administered in both kinds.‡ And they give the sacrament to children immediately after baptism.

IX. They exclude *confirmation*, *matrimony*, and *extreme unction* out of the seven sacraments.

X. They deny *auricular confession* to be a divine precept, and say, it is only a positive institution of the church. Confession and absolution constitute this mystery § in the Greek-Church, in which penance does not make a necessary part.

XI.

* The Greeks, and all the Eastern nations in general, are of opinion, that departed souls will not be immediately and perfectly happy; and the first paradise will be a state of repose, and the next of eternal felicity.

† They perform baptism, by dipping the person three times under water distinctly, in the name of the Father, Son, and Holy Ghost.

‡ The napkin which is spread upon the holy table must be consecrated by a bishop, and have some small particles of the relics of a martyr mixed in the web, without which the Eucharist cannot be administered.

§ The sacraments are called mysteries, in the Greek-Church,

XI. They do not pay any religious homage to the Eucharist.

XII. They administer the communion to the laity, both in sickness and health.

XIII. They do not admit of any images in bass-relief, or embossed work ; but use painting and sculpture in silver.

XIV. They permit their secular clergy to marry once, but never twice, unless they renounce their function, and become laymen.*

XV. They condemn all fourth marriages.

The invocation of saints, and transubstantiation are alike received by the Greek and Latin churches.

They observe a number of holy days ; and keep four fasts in the year more solemn than the rest, of which the fast in Lent, before Easter, is the chief.

The service of the Greek-Church is too long and complicated, to be particularly described in this work. The greatest part consists in psalms and hymns.

Five orders of priesthood belong to the Greek-Church, viz. bishops, priests, deacons, subdeacons, and readers, which last, includes singers &c.

The episcopal order is distinguished by the titles of metropolitan, archbishops, and bishops.

The riches of some of the Greek-Churches, and monasteries, in jewels, particularly pearls, in plate, and in the habits of the clergy, are very great, and reckoned not much inferior to those in Roman Catholic countries.

For an account of the extent of the Greek, or Eastern Church, See Part II.

King's History of the Greek-Church, p. 11, 16, 17, 29, 131, 132, 134.

Millot's Elements of History, vol. 2. p. 206.

Father

* Their regular, or monastic clergy are never allowed to marry.

Father Simon's Religion of the Eastern Nations, p. 5, 6, 7, 8.

Thevenot's Travels, p. 412.

Broughton's Historical Library, vol. 1. p. 145, 146, 147.

History of Religion, No. 6. p. 251, 253.



HATTEMISTS, a Dutch denomination which arose in the seventeenth century. They derive their name from Pontium Van Hattem, a minister in the province of Zealand. He interpreted the Calvinistic doctrine concerning *absolute decrees*, so as to deduce from it the system of a *fatal and uncontrollable necessity*. Having laid down this principle to account for the origin of all events, he denied the difference between *moral good* and *evil*, and the corruption of human nature.

Hence he concluded, that mankind were under no sort of obligation to correct their manners, to improve their minds, or to endeavour after a regular obedience to the divine laws—That the whole of religion consisted not in *act-
ing* but in suffering—And that all the precepts of Jesus Christ are reducible to this single one, that we bear with cheerfulness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a permanent tranquillity of mind.

This denomination also affirmed, that Christ had not satisfied the divine justice, nor made an expiation for the sins of men by his death and sufferings, but had only signified to us, by his mediation, that there was nothing in us that could offend the Deity. They maintained that this was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God.*

They

* This opinion was peculiar to the Hattemists, and distinguished them from the Verschorists.

They also taught, *That GOD does not punish men for their sins, but by their sins.*

Mosheim's Ecclesiastical History, vol. 4. p. 553, 554.

HELSAITES, a denomination which arose in the second century. They denied some parts of the Old and New Testament; did not own St. Paul to be an apostle; and thought it an indifferent thing, if in *persecution, they denied the faith in words.* They received a certain book, which they said came down from heaven, and contained their doctrine.

Athenian Oracle, vol. 2. p. 128.

HENRICIANS, a denomination in the twelfth century, founded by Henry, a monk. He rejected the baptism of infants, censured with severity the licentious manners of the clergy; and treated the festivals and ceremonies of the church with the utmost contempt.

Mosheim's Ecclesiastical History, vol. 2. p. 448.

HERACLEONITES, a branch of the Valentinians, in the second century. They derived their name from Heracleon, who maintained that the world was not the immediate production of the Son of GOD; but that he was only the occasional cause of its being created by the *Demiurgus.* The Heracleonites denied the authority of the prophecies of the *Old Testament*, maintaining that they were mere random sounds in the air; and that St. John the Baptist was the only true voice which directed to the Messiah.

Broughton's Historical Library, vol. 1. p. 484.

HERMOGENIANS, a denomination which arose towards the close of the second century; so denominated from Hermogenes, a painter by profession.—He regarded *matter* as the fountain of all evil, and could not persuade himself that GOD had created it from nothing by an almighty act of his will. Therefore he maintained, that the world, with whatever it contains, as also the souls of men,
and

and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt matter.

Mosheim's Ecclesiastical History, vol. 1. p. 190.

HERRENHUTTERS. [See Moravians.]

HETEROUSIANS, a name given to one of the Arian divisions. [See Arians.]

HIERACITES, a denomination in the third century ; so called from their leader Hierax, a philosopher and magician of Egypt. Hierax maintained, that the principal object of Christ's office and ministry, was the promulgation of a *new law*, more severe and perfect than that of *Moses*. Hence he concluded, that the use of flesh, wine, wedlock, and of other things agreeable to the outward senses, which had been permitted under the Mosaic dispensation, was absolutely prohibited and abrogated by Christ. He excluded from the kingdom of heaven, children, who died before they had arrived to the use of reason ; and that, upon the supposition, that GOD was bound to administer the rewards of futurity to those only, who had fairly finished their victorious conflict with the body and its lusts. He maintained also, that Melchisedec was the Holy Ghost. His disciples taught, that the *Word*, or Son of GOD, was contained in the *Father*, as a little vessel in a great one ; whence they had the name of Metangismonites, from the Greek word *μεταγγισμονος* which signifies *contained* in a vessel.

Hierax also denied the doctrine of the resurrection of the body.

Mosheim, ibid p. 246.

Broughton's Historical Library, vol. 1. p. 493.

HOMOUSIANS, a name given to a branch of the Arians. [See Arians.]

HOPKINSIANS. So called from the Rev. Samuel Hopkins, D. D. pastor of the first congregational church at
Newport ;

Newport ; who, in his sermons and tracts, has made several additions to the sentiments first advanced by the celebrated Mr. Jonathan Edwards, late President of New-Jersey College.*

The following is a summary of the distinguishing tenets of this denomination, together with a few of the reasons of which they make use to support their sentiments :

I. That all true *virtue*, or real *holiness*, consists in *disinterested benevolence*.

The object of benevolence is universal Being, including GOD, and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of GOD, and the perfection and happiness of his kingdom.

The law of GOD is the standard of all moral rectitude, or holiness.† This is reduced into love to GOD, and our neighbour as ourselves ; and universal good-will comprehends all the love to GOD, our neighbour, and ourselves, required in the divine law. And therefore must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety ; when he has viewed each one by itself, he will find, that disinterested, friendly affection is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from

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* This denomination suppose, that this eminent divine not only illustrated and confirmed the main doctrines of Calvinism, but brought the whole system to a greater degree of consistency and perfection, than any who had gone before him. And they profess only to pursue the same design of still further perfecting the same system.

† The law requires us to love GOD with all our hearts, because he is the LORD, because he is just such a Being as he is. On this account, primarily and antecedently to all other considerations, he is infinitely amiable ; and therefore, on this account, primarily and antecedently to all other considerations, he ought to appear infinitely amiable in our eyes.

the fear of the wicked, consists in *love*. Again, holy gratitude is nothing but good-will to GOD and our neighbour, in which we ourselves are included, and correspondent affection excited by a view of the good-will and kindness of GOD.

Universal good-will also implies the whole of the duty we owe to our neighbor. For justice, truth, and faithfulness, are comprised in universal benevolence. So are temperance and chastity. For, an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others ; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all *virtue* is nothing but *benevolence* acted out in its proper nature and perfection, or love to GOD and our neighbour made perfect in all its genuine exercises and expressions.

II. That all *sin* consists in *selfishness*.

By this is meant, an interested, selfish affection, by which a person sits himself up as supreme, and the only object of regard ; and nothing is good or lovely, in his view, unless suited to promote his own private interest. This self-love is in its whole nature and every degree of it, enmity against GOD. *It is not subject to the law of GOD* ; and is the only affection that can oppose it. It is the foundation of all spiritual blindness ; and therefore the source of all the open idolatry in the heathen world, and false religion under the light of the gospel. All this is agreeable to that self-love which opposes GOD's true character. Under the influence of this principle, men depart from truth, it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing, above Universal Existence. Self-love is the source of all profaneness and impiety in the world ; and of all pride and ambition among men, which is nothing but selfishness acted out in this particular way. This is the foundation of all covetousness and sensuality ; as it blinds people's eyes, contracts their hearts, and sinks them

them

them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others.—Self-love produces all the violent passions, envy, wrath, clamor, and evil speaking, and every thing contrary to the divine law, is briefly comprehended in this fruitful source of all iniquity, *self-love*.

III. That there are no promises of *regenerating grace* made to the *doings of the unregenerate*.

For as far as men act from self-love, they act from a bad end. For those who have no true love to GOD, really do no duty, when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded. Their impenitent doings are wholly opposed to repentance and conversion, therefore not implied in the command, *To repent, &c.* So far from this, they are altogether disobedience to the command.* Hence it appears, that there are no promises of salvation to the doings of the unregenerate.

IV. That the impotency of sinners, with respect to believing in Christ, is not natural but *moral*.

For

* The author of the *Moral Disquisitions*, while comparing Hopkinian-Calvinists, with real Calvinists has this inference.

It is evident, that Hopkinian sentiments are only the genuine flourishing and fruitful branches of the Calvinistic tree. For the Hopkinians plead that there is no duty in the actions of sinners, because they are totally depraved. As total depravity, therefore, is the great pillar in the Calvinistic theory, there is no more difference between Calvinists and Hopkinians, than there is between a tree and its branches, or between first principles and consequences. The broad foundation which supports our ample superstructure, was long since deeply and firmly laid in the first principles of Calvinism. To support our theory, we need no first principles, except those which Calvinists have adopted and improved against Pelagians and Arminians. [See Spring's *Moral Disquisitions*, p. 40.]

For it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotency in us with respect to obtaining it, beside the disapprobation of the *will*; and that inability which consists in disinclination, never renders any thing improperly the subject of precept or command.

V. That in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though GOD should cast him off forever; which, however, neither implies *love to misery*, nor *hatred of happiness*,*

For, if the law is good, death is due to those who have broken it. The Judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt

* As a particle of water is small in comparison of a generous stream, so the man of humility feels small before the great family of his fellow creatures. He values his soul, but when he compares it to the great soul of mankind, he almost forgets and loses sight of it; for the governing principle of his heart is to estimate things according to their worth. When, therefore, he indulges a humble comparison with his Maker, he feels lost in the infinite fulness and brightness of divine love, as a ray of light is lost in the sun, and a particle of water in the ocean. It inspires him with the most grateful feelings of heart, that he has opportunity to be in the hand of GOD, as clay in the hand of the potter: and as he considers himself in this humble light, he submits the nature and size of his future vessel entirely to GOD. As his pride is lost in the dust, he looks up with pleasure towards the throne of GOD, and rejoices with all his heart in the rectitude of the divine administration.

felt in our hearts, and not till then, we shall be prepared to look to the free grace of GOD through the redemption which is in Christ, and to exercise faith in his blood, *who is set forth to be a propitiation to declare GOD's righteousness, that he might be just, and yet be the justifier of him who believeth in Jesus.*

VI. That the infinitely wise and holy GOD has exerted his omnipotent power in such a manner, as he purposed should be followed with the existence and entrance of *moral evil* in the system.

For it must be admitted on all hands, that GOD has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existence, was actually *preferred* in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonorable to GOD, than to imagine that the system, which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet, not the fruit of wise contrivance and design.

VII. That the introduction of *sin*, is, upon the whole, for the *general good*.

For the wisdom and power of the Deity are displayed in carrying on designs of the *greatest good*: and the existence of *moral evil* has undoubtedly occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of GOD, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it; it must necessarily follow, that the introduction of *sin* is for the *greatest good*.

VIII. That repentance is before faith in Christ.

By

By this is not intended, that repentance is before a speculative belief of the *being* and *perfections* of GOD, and of the *person* and *character* of Christ ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations.

1st. As repentance and faith respect different objects, so they are distinct exercises of the heart, and therefore one not only may, but must be prior to the other.

2^d. There may be genuine repentance of sin without faith in Christ ; but there cannot be true faith in Christ without repentance of sin : and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ.

3^d. John the Baptist, Christ, and his apostles, taught, that repentance is before faith. John cried, *Repent, for the kingdom of heaven is at hand* : intending, that true repentance was necessary in order to embrace the gospel of the kingdom. Christ commanded, *Repent ye, and believe the gospel*. And Paul preached *repentance toward GOD, and faith toward our Lord Jesus Christ*.

IX. That though men became sinners by Adam according to a divine constitution, yet they have, and are accountable for no sins but personal. For,

1st. Adam's act in eating the forbidden fruit was not the act of his posterity, therefore, they did not sin at the same time he did.

2^d. The sinfulness of that act could not be transferred to them afterwards ; because the sinfulness of an act can no more be transferred from one person to another, than an act itself. Therefore,

3^d. Adam's act in eating the forbidden fruit was not the cause, but only the occasion of his posterity's being sinners.

ners. GOD was pleased to make a constitution, that, if Adam remained holy through his state of trial, his posterity should, in consequence of it, be holy too ; but if he sinned, his posterity, in consequence of it, should be sinners too. Adam sinned, and now GOD brings his posterity into the world sinners. By Adam's sin we are become sinners, not for it ; his sin being only the *occasion*, not the *cause* of our committing sins.

X. That though believers are justified through Christ's righteousness, yet his righteousness is not transferred to them. For,

1st. Personal righteousness can no more be transferred from one person to another than personal sin.

2^d. If Christ's personal *righteousness* were transferred to *believers*, they would be as perfectly holy as Christ, and so stand in no need of forgiveness. But,

3^d. Believers are not conscious of having Christ's personal righteousness, but feel and bewail much in-dwelling sin and corruption. And,

4th. The scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness sake. And this is the proper scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth, when David shewed kindness to him for his father Jonathan's sake.

The Hopkinians warmly advocate the doctrine of the divine decrees, the doctrine of particular election, the doctrine of total depravity, the doctrine of the special influences of the spirit of GOD in regeneration, the doctrine of justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence. And therefore claim it as their just due,
since

since the world will make distinctions, to be called Hopkintian Calvinists.

Hopkins on Holiness, p. 7, 8, 11, 12, 19, 26, 27, 28, 29, 34, 171, 197, 202.

Edwards on the Will, p. 234, 289.

— *Nature of True Virtue*.

Bellamy's True Religion Delineated, p. 16.

— *Dialogues between Theron and Paulinus*, p. 185.

West's Essays on Moral Agency, p. 170, 177, 181.

— *Spring's Nature of Duty*, p. 23.

Moral Disquisitions, p. 40.

Manuscript by the Rev. Mr. Emmons.

HUSSITES, a denomination in Bohemia; so called from John Hufs, one of their principal teachers, who, about the year 1414, embraced and defended the opinions of Wickliff. [See Wickliffites.]

Brandt's History of the Reform, vol. 2. p. 18.

HUTCHINSONIANS. So called from the late John Hutchinson Esq. who was born 1674. This laborious writer was a layman of Yorkshire, and being of a studious turn, assisted by a proper education, he made many valuable discoveries in the philosophy of nature, which he afterwards applied to theological disquisitions, and had the pleasure to find an exact conformity between these two great constituents of human knowledge.

It appears to be a leading sentiment of this denomination, that all our ideas of divinity are formed from the ideas in nature. That nature is a standard picture, and scripture an application of the several parts of that picture, to draw out to, as the great things of GOD, in order to reform our mental conceptions.*

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* This is the point, which Mr. Henry Lee endeavours to prove in his *Sophron*, or *Nature's Characteristics of the Truth*. In a course of meditations on the scenes of nature, he shews their analogy to what, he supposes, are scriptural truths.

To prove this point, the Hutchinsonians allege, that the scriptures declare, *The invisible things of GOD, from the formation of the world, are clearly seen, being understood by the things which are made, even his eternal power and Godhead.* Rom. i. 20. *The heavens must declare GOD's righteousness and truth in the congregation of the saints.* Psalm lxxxix. 5. And in short, the whole system of nature, in one voice of analogy, declares and gives us ideas of his glory, and shews us his handy work.

We cannot have any ideas of invisible things, till they are pointed out to us by revelation. And as we cannot know them immediately, such as they are in themselves, after the manner in which we know sensible objects, they must be communicated to us by the mediation of such things as we already comprehend. For this reason the scripture is found to have a language of its own, which does not consist of words, but of signs or figures taken from visible things. In consequence of which the world, which we now see, becomes a sort of commentary on the mind of GOD, and explains the world in which we believe.

The doctrines of the christian faith are attested by the whole natural world. They are recorded in a language, which has never been confounded; they are written in a text, which shall never be corrupted.

The Hutchinsonians maintain, that the great mystery of the Trinity is conveyed to our understandings by ideas of sense. And that the created substance of the air or heaven, in its threefold agency of fire, light, and spirit, is the enigma of the one essence, or one Jehovah in three persons. The Unity of essence is exhibited by its Unity of substance. The Trinity of persons, by its Trinity of conditions, fire, light, and spirit. Thus the one substance of the air or heaven, in its three conditions, shews the Unity in Trinity; and its three conditions, in or of one substance, the Trinity in Unity.

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For,

For, say this denomination, if we consult the writings of the Old and New Testament, we shall find the persons of the Deity, represented under the names and characters of the three material agents, fire, light, and spirit; and their actions expressed by the actions of these their emblems.

The Father is called a consuming fire, and his judicial proceedings are spoken of in words, which denote the several actions of fire. See Deut. iv. 24. *Jehovah is a consuming fire.* Heb. xii. 29. *Our GOD is a consuming fire, &c.*

The Son has the name of light, and his purifying actions and offices are described by words, which denote the actions and offices of light. *He is the true light, which lighteth every man that cometh into the world.* John i. 9. See also Mal. iv. 2. and a variety of other passages.

The Comforter has the name of spirit, and his animating and sustaining offices are described by words for the actions and offices of the material spirit. His actions, in the spiritual economy, are agreeable to his type, in the natural economy, such as inspiring, impelling, driving, leading. [See Matt. iv. 1. &c.]

The philosophic system of the Hutchinsonians is derived from the Hebrew scriptures. The truth of it rests on these suppositions.

I. That the Hebrew language was formed under divine inspiration, either all at once, or at different times, as occasions required. And that the Divine Being had a view, in constructing it, to the various revelations, which he, in all succeeding times, should make in that language. Consequently, that its words must be the most proper and determinate to convey such truths, as the Deity, during the Old Testament dispensation, thought fit to make known to the sons of men. Farther than this, that the inspired penmen of those ages, at least, were under the guidance of heaven in the choice of words for recording what was revealed to them. Therefore, that the Old Testament, if the language

guage is rightly understood, is the most determinate, in its meaning, of any other book under heaven.

II: That whatever is recorded in the Old Testament is strictly and literally true, allowing only for a few common figures of rhetoric. That nothing contrary to truth, is accomodated to vulgar apprehensions.*

In proof of this the Hutchinſonians argue in this manner.

The primary and ultimate design of revelation is, indeed, to teach men divinity ; but in subserviency to that, geography, history, and chronology are occasionally introduced ; all which are allowed to be just and authentic. There are also innumerable references to things of nature, and descriptions of them. If then the former are just, and to be depended on, for the same reason the latter ought to be esteemed philosophically true. Further, they think it not unworthy of GOD, that he should make it a secondary end of his revelation, to unfold the secrets of his works ; as the primary was to make known the mysteries of his nature, and designs of his grace ; that men might thereby be led to admire and adore the wisdom and goodness, which the great Author of the universe has displayed throughout all his works. And as our minds are often referred to natural things for ideas of spiritual truths, it is of great importance, in order to conceive aright of divine matters, that our ideas of the natural things referred to, be strictly just and true.

Mr. Hutchinſon found, that the Hebrew scriptures had some capital words, which he thought had not been duly considered

* Mr. Hutchinſon maintained, that the Hebrew scriptures nowhere ascribe motion to the body of the sun, nor fixedness to the earth. That they describe the created system to be a *plenum* without any *vacuum* at all ; and reject the assistance of gravitation, attraction, or any such occult qualities for performing the stated operations of nature, which are carried on by the mechanism of the heavens in their threefold condition of fire, light, and spirit, the material agents set to work in the beginning.

considered and understood, and which he has endeavoured to prove contain, in their radical meaning, the greatest and most comfortable truths. The *cherubim*, he explains to be an hieroglyphic of divine construction, or a sacred image to describe, as far as figures could go, the humanity united to Deity. And so he treats of several other words of similar import. From all which he concluded, That the rites and and ceremonies of the Jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer, that the early Jews knew them to be types of his actions and sufferings, and by performing them as such, were so far Christians both in faith and practice.

Hutchinson's Works, vol. 3. p. 10, &c.

Spearman's Inquiry, p. 260, 264, 268, 273.

Hodge's Eliku, p. 35.

Lee's Sophron, vol. 1. p. 31. vol. 3. p. 663.

Jones's Lectures, p. 9, 10.

Skinner's Ecclesiastical History of Scotland, vol. 2. p. 673, 676.



JACOBITES, a denomination of *Eastern Christians*, in the sixth, and in the beginning of the seventh century ; so denominated from *Jacob Bardeus*, or *Zanzalus*, a *Syrian*, and a disciple of *Eutyches* and *Dyoscorus*.

His doctrines spread in *Asia* and *Africa* to that degree, that the denomination of the *Eutychians* were swallowed up by that of the *Jacobites*, which also comprehended all the *Monophysites* of the *East*, i. e. such as acknowledged but one nature, and that human in *Jesus Christ*, by that taking in the *Armenians* and *Abyssines*. They denied the three persons in the *Trinity*, and made the sign of the cross with one finger, to intimate the oneness of the Godhead. Before baptism, they applied a hot iron to the foreheads of children, after they had circumcised them, founding that practice upon the words of *John the Baptist*. *Mat. iii. 11. He will baptize you with the Holy Ghost and with fire.*

Bailey's Dictionary, vol. 2. [See Jacobites.]

JANSENISTS,

JANSENISTS, a denomination of Roman Catholics in France, which was formed in the year 1640. They follow the opinions of Jansenius, bishop of Ypres, from whose writings the following propositions are said to have been extracted

I. That there are divine precepts, which good men, notwithstanding their desire to observe them, are, nevertheless, absolutely unable to obey; nor has GOD given them that measure of grace, which is essentially necessary to render them capable of such obedience.

II. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind.

III. That in order to render human actions meritorious, it is not requisite that they be exempt from *necessity*, but that they be free from *constraint*.

IV. That the Semi-pelagians err greatly in maintaining that the human will is endowed with the power of either receiving, or resisting the aids and influences of preventing grace.

V. That whoever affirms, that *Jesus Christ* made expiation, by his sufferings and death, for the sins of all mankind, is a Semi-pelagian.*

This denomination were also distinguished from many of the Roman Catholics, by their maintaining that the holy Scriptures and public Liturgies should be offered to the perusal of the people in their mother tongue. And they look upon it as a matter of the highest moment to persuade all Christians, that true piety does not consist in the performance of external acts of devotion, but in inward holiness and divine love.

Mosheim's Ecclesiastical History, vol. 4. 373, 379.

IBERIANS,

* Pope Innocent X, at the intreaty of the Jesuits, condemned the propositions of Jansenius;

IBERIANS, a denomination of *Eastern* Christians, which derive their name from Iberia, a province of Asia, now called Georgia : hence they are also called Georgians.

There tenets are said to be the same with those of the Greek-Church. [See Greek-Church.]

Father Simon's History of the Eastern Christians, p. 64, 65.

JESUITS, a famous religious order in the Romish church, established in the year 1540, under the name of the company of Jesus.

Ignio, or, Ignatius Loyola, a Spanish gentleman of illustrious rank, was the founder of this order, which has made a most rapid and astonishing progress through the world.

The doctrinal points which are ascribed to the Jesuits, in distinction from many others of the Roman communion, are as follow.*

I. This order maintain, that the Pope is *infallible*— That he is the only visible source of that universal and unlimited power which Christ has granted to the church— That all bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested ; and that he alone is the supreme law-giver of that sacred community ; a law-giver whose edicts and commands it is, in the highest degree, criminal to oppose, or disobey.

II. They comprehend within the limits of the church, not only many who live separate from the communion of Rome, but even extend the inheritance of eternal salvation to nations that have not the least knowledge of the christian religion, or of its divine author. And consider as true members of the church, open transgressors who profess its doctrines.

III.

* This is the representation which is given by the adversaries of this order. The compiler of this work had not an opportunity to see any of the Jesuits' own writings.

III. The Jesuits maintain, that *human nature* is far from being deprived of *all power* of doing good—That the *succours of grace* are administered to *all mankind* in a measure *sufficient* to lead them to eternal life and salvation—That the *operations* of grace offer no violence to the faculties and powers of nature, and therefore may be *resisted*—And that GOD from all eternity has appointed everlasting rewards and punishments, as the portion of men in a future world, not by an *absolute, arbitrary, and unconditional* decree, but in consequence of that divine and unlimited *prescience* by which he foresaw the *actions, merits, and characters* of every individual.

IV. They represent it as a matter of perfect indifference from what motives men obey the laws of GOD, provided these laws are really obeyed. And maintain, that the service of those who obey from the fear of punishment, is as agreeable to the Deity, as those actions which proceed from a principle of love to him and his laws.

V. They maintain, that the sacraments have in themselves an *instrumental* and efficient power, by virtue of which they work in the soul (independently on its previous preparation or propensities) a disposition to receive the divine grace.

VI. The Jesuits recommend a devout ignorance to such as submit to their direction, and think a Christian sufficiently instructed, when he has learned to yield a blind and unlimited obedience to the orders of the church.

The following maxims are said to be extracted from the moral writings of this order.

I. That persons *truly wicked, and void of the love of GOD*, may expect to obtain *eternal life* in heaven, provided that they be impressed with a fear of the divine anger, and avoid all heinous and enormous crimes, *through the dread of future punishment.*

II. That those persons may transgress *with safety*, who have a *probable reason* for transgressing, i. e. any plausible argument or authority in favor of the sin they are inclined to commit.

III. That actions *intrinsically evil*, and directly *contrary to the divine law*, may be *innocently* performed by those who have so much power over their own minds as to join, even ideally, a *good end* to this *wicked action*.

IV. That *philosophical sin** is of a very light and trivial nature, and does not deserve the pains of hell.

V. That the transgressions committed by a person blinded by the seductions of tumultuous passions, and destitute of all sense and impression of religion, however detestable and heinous they may be in themselves, are not imputable to the transgressor before the tribunal of GOD; and that such transgressions may be often as involuntary as the actions of a madman.

VI. That the person who takes an oath, or enters into a contract, may, to elude the force of the one and obligation of the other, add to the form of the words that express them certain mental additions and tacit reservations.

This entire society is composed of four sorts of members, viz. Novices, Scholars, spiritual and temporal Coadjutors, and professed Members. Beside the three ordinary vows of poverty, chastity, and obedience, which are common to all the monastic tribes, the professed Members are obliged to take a fourth, by which they solemnly bind themselves to go, without deliberation or delay, wherever the Pope shall think fit to send them. They are governed by a General, who has four Assistants. The inferiors of this order are required to consider their Chief as infallible; entirely to renounce

* By philosophical sin, the Jesuits mean, *an action contrary to the dictates of nature and right reason, which is done by a person who is either absolutely ignorant of GOD, or does not think of him during the time this action is committed.*

nounce their own will in all things, and abandon themselves blindly to his conduct.*

Mosheim's Ecclesiastical History, vol. 3. p. 465,

470. *vol. 4. p. 354, 355, &c.*

History of Don Ignatius, vol. p. 2, 190.

Broughton's Historical Library, vol. 1. p. 512.

Critical Review, vol. 55. p. 309.

ILLUMINATI, i. e. the *Enlightened*, a denomination which appeared in Spain about the year 1575. They were charged with maintaining, that mental prayer and contemplation had so intimately united them to GOD, they were arrived to such a state of perfection, as to stand in no need of good works, or the sacraments of the church; and that they might commit the grossest crimes without sin.

After the suppression of the Illuminati in Spain, there appeared a denomination in France which took the same name. They maintained, that one Anthony Buckuet, a friar, had a system of belief and practice revealed to him, which exceeded every thing Christianity had yet been acquainted with. That by this method, persons might in a short time arrive at the same degrees of perfection and glory to which the saints and the blessed Virgin have attained, and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They said further, that none of the doctors of the church knew any thing of religion; that St. Peter and St. Paul were well-meaning men, but knew nothing of devotion; that the whole church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that GOD regarded nothing

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but

* It is enjoined upon the Jesuits, that they should use nothing, nor frequent any thing, long enough to be attached to it. That their beds should not stand a week together in one part of their cells. That even their books of prayer should be frequently changed, lest the mind become occupied by other affections than those with which they wish it to be filled.

but himself ; and that within ten years their doctrine would be received all over the world ; then there would be no more occasion for priests, monks, and other such religious distinctions.

Broughton's Historical Library, vol. 1. p. 523, 524.

INDEPENDENTS, a denomination of Protestants, in England and Holland. They appeared in England in the year 1616. John Robinson, a Norfolk divine, was the leader of this party. They derive their name from their maintaining, that every particular congregation of Christians has an entire and complete power of jurisdiction over its members, to be exercised by the Elders of each church within itself, without being subject to the authority of *Bishops, Synods, Presbyteries*, or any ecclesiastical assembly composed of the deputies from different churches.

The Independents allege that the *church* of Corinth had an entire judicature within itself. For St. Paul thus addresses them, *Do not ye judge them which are within ?* 1 of Cor. v. 12. So they were not dependent upon the apostle to come to him for a sentence.

Mesheim's Ecclesiastical History, vol. 4. p. 526.

Neal's History of the Puritans, vol. 3. p. 142.

Goodwin's Works, vol. 4. p. 71.

INVISIBLES, a name of distinction given to the disciples of Osiander, Flacius, Illyricus, Swenkfeld &c, because they denied the perpetual visibility of the church.

Collier's Historical Dictionary. [See Invisibles.]

JOACHIMITES, a denomination which appeared about the commencement of the thirteenth century ; so called from Joachim, abbot of Sora, in Calabria.

He foretold the destruction of the church of Rome, and the promulgation of *a new and more perfect gospel in the age of the Holy Ghost*, by a set of poor and austere ministers, whom GOD was to raise up, and employ for that purpose.

For

For he divided the world into three ages, relative to the three dispensations of religion which were to succeed each other. The two imperfect ages, viz. the age of the Old Testament, which was that of the *Father*, and the age of the New, which was under the administration of the *Son*, were according to his predictions now past, and the third age, even that of the Holy Ghost, was at hand.

Mosheim's Ecclesiastical History, vol. 3. p. 66.

ISBRANIKI, a denomination which appeared in Russia, about the year 1666, and assumed this name, which signifies *the multitude of the elect*. But they were called by their adversaries, *Rollkolsnika*, or *the seditious faction*. They professed a rigorous zeal for the letter of the holy scriptures.

They maintained that there is no subordination of rank among the faithful; and that a Christian may kill himself for the love of Christ.

Mosheim, ibid. vol. 4. p. 406.

JUDAIZING CHRISTIANS. The first rise of this denomination is placed under the reign of Adrian. For when this emperor had, at length, razed Jerusalem, entirely destroyed its very foundations, and enacted laws of the severest kind against the whole body of the Jewish people, the greatest part of the Christians who lived in Palestine, to prevent their being confounded with the Jews, abandoned entirely the Mosaic rites, and chose a bishop named Mark, a foreigner by nation, and an alien from the commonwealth of Israel. Those, who were strongly attached to the Mosaic rites, separated from their brethren, and founded at Perea, a country of Palestine, and in the neighbouring parts, particular assemblies, in which the law of Moses maintained its primitive dignity, authority, and lustre.

The body of Judaizing Christians, which set Christ and Moses upon an equal foot in point of authority, were afterwards divided into two sects, extremely different both in
their

their rites and in their opinions, and distinguished by the names of Nazarenes and Ebionites. [See Ebionites and Nazarenes.]

Mosheim's Ecclesiastical History, vol. 1. p. 171.



KEITHIANS, a party which separated from the Quakers, in Pennsylvania, in the year 1691. They were headed by the famous George Keith, from whom they derived their name.

Those who persisted in their separation, after their leader deserted them, practised *baptism*, and received the *Lord's Supper*.

This party were also called *Quaker-Baptists*, because they retained the language, dress, and manners of the Quakers.

Edward's History of the American Baptists, p. 55, 56, 57, 60.

KNIPPERDOLINGS, a denomination in the 16th century, so called from Bertrand Knipperdoling, who taught, that the righteous, before the day of judgment, shall have a monarchy on earth; and the wicked be destroyed. That men are not justified by their faith in Christ Jesus. That there is no *original sin*. That infants ought not to be baptized; and *immersion* is the only mode of baptism. That every one has authority to preach, and administer the sacraments. That men are not obliged to pay respect to magistrates. That all things ought to be in common. And that it is lawful to marry many wives.

Chevreau's History of the World, vol. 3. p. 437.

KTISTOLATRÆ, a branch of the Monophysites, which maintained, that the body of Christ, before his resurrection, was corruptible.

Mosheim's Ecclesiastical History, vol. 1. p. 471, 472.

LABBADISTS,



LABBADISTS, a denomination which arose in the seventeenth century ; so called from their founder John Labbadie, a native of France, a man of no mean genius, and remarkable for a natural and masculine eloquence. He maintained among other things,

I. That GOD might, and did, on certain occasions, deceive men.

II. That the holy scripture was not sufficient to lead men to salvation, without certain particular *illuminations* and *revelations* from the Holy Ghost.

III. That in reading the scripture we ought to give less attention to the literal sense of the words, than to the inward suggestions of the spirit : and that the efficacy of the word depended upon him that preached it.

IV. That the faithful ought to have all things in common.

V. That there is no subordination, or distinction in the true church of Christ.

VI. That Christ was to reign a thousand years upon earth.

VII. That the *contemplative life* is a state of grace and union with GOD, and the very height of perfection.

VIII. That the Christian, whose mind is contented and calm, sees all things in GOD, enjoys the Deity, and is perfectly indifferent about every thing that passes in the world.

IX. That the Christian arrives at that happy state by the exercise of a perfect self-denial, by mortifying the flesh and all sensual affections, and by mental prayer.

Mosheim's Ecclesiastical History, vol. 5. p. 63.

LAMPETIANS

LAMPETIANS, a denomination in the seventeenth century, the followers of Lampetius, a Syrian monk.

He pretended that as man is born free, a Christian, in order to please GOD, ought to do nothing by necessity; and it is therefore unlawful to make vows, even those of obedience.

To this system he added the doctrines of the Arians, Carpocratians, and other denominations. [See Arians, and Carpocratians.]

Broughton's Historical Library, vol. 2. p. 31.

LATITUDINARIANS, a name which distinguished those in the seventeenth century, who attempted to bring Episcopalians, Presbyterians, and Independents into one communion, by compromising the difference between them. The chief leaders of this denomination were *Hales* and *Chillingworth*, men of distinguished wisdom and piety. The respectable names of *More*, *Cudworth*, *Gale*, *Whitchcot*, and *Tillotson*, add a high degree of lustre to this eminent list.

They were zealously attached to the forms of ecclesiastical government and worship, which were established in the church of England; but they did not look upon Episcopacy as absolutely and indispensably necessary to the constitution of the Christian church. Hence they maintained, that those who followed other forms of government and worship, were not, on that account, to be excluded from the communion, or to forfeit the title of brethren. They reduced the fundamental doctrines of Christianity to a few points.

By this way of proceeding they shewed, that neither the Episcopalians, who generally speaking, were Arminians, nor the Presbyterians and Independents, who as generally adopted the doctrines of Calvin, had any reason to oppose each other with such animosity and bitterness; since the subjects of their debates were matters of an indifferent nature

ture with respect to salvation, and might be variously explained and understood, without any prejudice to their eternal interests.

Mosheim's Ecclesiastical History, vol 4. p. 535.
Burnet's History of his Own Times. p. 186.

LIBERTINES, a denomination which arose in Flanders, about the year 1525; the heads of this party were one Copin and one Quintin of Picardy.

The doctrines they taught, are comprised in the following propositions.

I. That the Deity was the sole *operating cause* in the mind of man, and the immediate *author* of all human actions.

II. That, consequently, the distinctions of *good* and *evil*, that had been established with respect to those actions, were false and groundless, and that men could not, properly speaking, commit sin.

III. That religion consisted in the union of the spirit, or rational soul, with the Supreme Being.

IV. That all those who had attained this happy union, by sublime contemplation, and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites and passions, as all their actions were then perfectly innocent.

V. That after the death of the body, they were to be united to the Deity.

This denomination permitted their followers to call themselves either Catholics or Lutherans.

Broughton's Historical library, vol. 2. p. 543.

Mosheim's Ecclesiastical History, vol. 4. p. 122. 123.

LOLLARDS. [See Wickliffites.]

LUCIANISTS. So called from Lucianus, a disciple of Marcion. [See Marcionites and Cerdonians.]

LUCIFERIANS,

LUCIFERIANs, a denomination in the fourth century ; so called from Lucifer, bishop of Cagliari. They are said to have maintained, that the soul was transfused from the parents to the children.

Mosheim's ibid, vol. 1. p. 314.

LUTHERANS. Those who follow the opinions of Martin Luther, an Augustine friar, who was born at Isleben, in the country of Mansfield, in the circle of Upper Saxony, in the year 1483. He possessed an invincible magnanimity, and an uncommon vigor and acuteness of genius.

This denomination took its rise from the distaste taken at the indulgences which were granted in 1517, by Pope Leo X, to those who contributed towards finishing St. Peter's church at Rome. Those famous indulgences administered remission of all sins, past, present, and to come, however enormous their nature, to those who were rich enough to purchase them. At this Luther raised his warning voice ; and in ninety-five propositions, maintained publicly at Wittenberg, on the 30th of September, in the year 1517, exposed the doctrine of indulgences, which led him to attack the authority of the Pope : and was the commencement of that memorable revolution in the church which is styled the *Reformation*.

The capital articles which Luther maintained are as follow ; to which are added, a few of the arguments which are made use of in their defence.

I. That the *holy scriptures* are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice.

For, the apostle declares, 2 Tim. iii. 15, 16, 17, that, *The scriptures are able to make us wise unto salvation ; and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness.* To which may be added a cloud of divine witnesses to the same effect. Prov. i. 9. Isa. viii.

viii. 20. Luke i. 4. John v. 39. xx. 31. 1 Cor. iv. 6, &c.

Reason also confirms the sufficiency of the scriptures ; for if the written word is allowed to be a rule in one case, how can it be denied to be a rule in another ? For the rule is but one in all, and is perfect in its nature.

II. That *justification* is the effect of *faith*, exclusive of *good works*, and that faith ought to produce good works, purely in obedience to GOD, and not in order to our justification.*

For the doctrine of the gospel attributeth all things to GOD, and nothing to man. St. Paul in his epistle to the Galatians, strenuously opposed those who ascribed our justification partly to our works. He asserts, that *If righteousness come by the law, then Christ is dead in vain.* Gal. ii. 21. Therefore it is evident we are not justified by the law, or by our works ; but to him who believeth, sin is pardoned and righteousness imputed.

III. That no man is able to make satisfaction for his sins.

For our Lord expressly tells his disciples, *when ye have done all, ye are unprofitable servants.* Luke xvii. 10. Christ's sacrifice is alone sufficient to satisfy for sin : and nothing need be added to the infinite value of his merit and sufferings.

In consequence of these leading articles, Luther rejected *tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows*, and other doctrines of the church of Rome.

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* Luther constantly opposed this doctrine to the Romish tenet— That man, by works of his own, prayer, fasting, and corporal afflictions, might merit and claim pardon. He used to call the doctrine of justification by *faith alone*, the article of a *standing or falling church*.

The Lutherans differ from the Calvinists in the following points :

I. The Lutherans have bishops, and superintendants for the government of the church. But the ecclesiastical government which Calvin introduced, was called *Presbyterian* ; and does not admit of the institution of bishops, or of any subordination among the clergy.

II. They differ in their notions of the sacrament of the Lord's supper.

The Lutherans reject *transubstantiation*, but affirm that the body and blood of Christ are *materially present* in the *sacrament*, though in an incomprehensible manner ; and that they are really exhibited both to the worthy and unworthy receiver.

This union of the body and blood of Christ, with the bread after consecration, is, by the *Lutherans*, called *consubstantiation*.

The *Calvinists* hold on the contrary, that the man Christ, is only present in this ordinance, by the external signs of bread and wine.

III. They differ in their doctrine of the *eternal decrees of God respecting man's salvation*.* The *Lutherans* maintain, that the *divine decrees* respecting the salvation and misery of men, are founded upon a previous knowledge of their sentiments and characters. The *Calvinists* on the contrary, consider the *divine decrees* as *free and unconditional*. [See Calvinists.]

[For an account of the particulars in which Luther differed from Zuinglius, see Zuinglians.]

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* Luther himself strongly maintained the doctrines of grace, original sin, and predestination. Hence they have been called, the doctrines of the *reformation*. But as the Lutherans afterwards abandoned them, they are now generally known by the name of Calvinistic doctrines.

The *Lutherans* are generally divided into the moderate and the rigid. The *moderate Lutherans* are those who submitted to the *Interim*,* published by the emperor Charles V. Melancthon was the head of this party. They were called *Aliaphorists*.

The *rigid Lutherans* are those who would not endure any change in their master's sentiments. Matthias Flacius was the head of this party.

To these are added another division called *Luthero-Zuinglians*, because they held some of Luther's tenets, and some of Zuinglius's.

The *Lutherans* are also subdivided into a variety of denominations. [See *Amsdorfians*, *Calixtins*, *Flacians*, *Osiandrians*, *Synergists*, and *Ubiquitarians*.]

For an account of the extent of the *Lutherans*, see Part II.

Luther on Galatians, p. 142, 144.

History of Popery, vol. 1, p. 226.

Mosheim's Ecclesiastical History, vol. 3. p. 331. vol. 4. p. 108, 109.

Robertson's History of Charles V. vol. 2. p. 42.

Broughton's Historical Library, vol. 2. p. 33. 36.

History of Religion, Number 13. p. 121, 128.

Christian Magazine, vol. 1. p. 4. 6.

Priestley's Corruption of Christianity, vol. 1. p. 320.



MACEDONIANS, a denomination which arose in the fourth century ; so called from Macedonius, bishop of Constantinople. He considered the Holy Ghost as a divine

* This was a name given to a confession of faith, enjoined upon the *Protestants* after the death of *Luther*, by the emperor *Charles the Vth.* It was so called, because it was only to take place in the *Interim*, till a general council should decide all the points in question between the *Catholics* and *Protestants*.

vine energy diffused throughout the universe, and not as a distinct person proceeding from the Father and the Son.

Mosheim's Ecclesiastical History, vol. 1. p. 346.

MANICHEANS, a denomination founded by one Manes or Manicheus, in the third century, and settled in many provinces. He was a Persian by birth, educated among the Magi, and himself one of the number, before he embraced Christianity. His genius was vigorous and sublime, but redundant and ungoverned. He attempted a coalition of the doctrine of the Magi with the Christian system, or rather the explication of the one by the other. And in order to succeed in the enterprise, affirmed that Christ had left the doctrine of salvation imperfect and unfinished; and that he was the comforter whom the departing Saviour had promised to his disciples to lead them into all truth—The principles of Manes are comprehended in the following summary.

That there are two principles, from which all things proceed. The one, a most *pure and subtle matter*, called *Light*; and the other *a gross and corrupt substance*, called *Darkness*. Each of these are subject to the dominion of a superintending *Being*, whose existence is from all eternity. The *Being* who presides over the *Light*, is called *GOD*; he that rules the *land of Darkness*, bears the title of *Hyle*, or *Demon*. The *Ruler of the Light* is supremely happy, and in consequence thereof benevolent and good. The *Prince of Darkness* is unhappy in himself, and desiring to render others partakers of his misery, is evil and malignant. These two beings have produced an immense multitude of creatures, resembling themselves, and distributed them through their respective provinces.

The *Prince of Darkness* knew not for a long series of ages, that *Light* existed in the universe, and no sooner perceived it by means of a war kindled in his dominions, than he bent his endeavours towards the subjecting of it to his empire.

pire. *The Ruler of the Light* opposed to his efforts an army, commanded by the *first man*, but not with the highest success ; for the Generals of the *Prince of Darkness*, seized upon a considerable portion of the celestial elements, and of the *light* itself, and mingled them in the mass of corrupt matter. The second General of the *Ruler of the Light*, whose name was the *Living Spirit*, made war with more success against the *Prince of Darkness*, but could not entirely disengage the pure particles of the celestial matter, from the corrupt mass through which they had been dispersed. The *Prince of Darkness*, after his defeat, produced the first parents of the human race. The beings engendered from this original stock, consist of a body formed out of the corrupt matter of the kingdom of *Darkness*, and of two souls, one of which is *sensitive* and *lustful*, and owes its existence to the *evil principle* ; the other *rational* and *immortal*, a particle of that divine *Light* which was carried away by the army of *Darkness*, and immersed into the mass of malignant matter.

Mankind being thus formed by the *Prince of Darkness*, and those minds that were the productions of the eternal *Light*, being united to their mortal bodies, GOD created the earth out of the corrupt mass of matter, by that *living Spirit* who had vanquished the *Prince of Darkness*. The design of this creation was to furnish a dwelling for the human race ; to deliver by degrees the captive souls from their corporeal prisons ; and to extract the celestial elements from the gross substance in which they were involved. In order to carry this design into execution, GOD produced *two Beings* of eminent dignity from his own substance, which were to lend their auspicious succours to imprisoned souls. One of these sublime entities was Christ, and the other the Holy Ghost. Christ is that glorious intelligence which the Persians called *Mythras* ; he is a most splendid substance, consisting of the brightness of the eternal *Light* ; subsisting in and by himself ; endowed with life ; enriched with

with infinite wisdom ; and his residence is in the sun. The Holy Ghost is also a luminous animated body, diffused through every part of the atmosphere, which surrounds this terrestrial globe. This *genial principal* warms and illuminates the minds of men, renders also the earth fruitful, and draws forth gradually from its bosom, the latent particles of celestial fire, which it wafts up on high to their primitive station.

After that the *Supreme Being* had, for a long time, admonished and exhorted the captive souls, by the ministry of the angels and holy men raised up and appointed for that purpose, he ordered Christ to leave the solar regions, and to descend upon earth, in order to accelerate the return of those imprisoned spirits to their celestial country. In obedience to this divine command, Christ appeared among the Jews, clothed with the shadowy form of a human body, and not with the real substance. During his ministry, he taught mortals how to disengage the rational souls from the corrupt body, to conquer the violence of malignant matter ; and he demonstrated his divine mission by stupendous miracles. On the other hand, the *Prince of Darkness* used every method to inflame the Jews against this divine messenger, and incited them at length to put him to death upon an ignominious cross ; which punishment, however, he suffered not in reality, but only in appearance, and in the opinion of men. When Christ had fulfilled the purposes of his mission, he returned to his throne in the sun, and appointed a certain number of chosen apostles to propagate through the world, the religion he had taught during the course of his ministry.

But before his departure, he promised, that at a certain period of time, he would send an apostle superior to all others in eminence and dignity, whom he called the *Paraclete*, or *Comforter*, who should add many things to the precepts he had delivered, and dispel all the errors under which his servants laboured with respect to divine things. This
Comforter,

Comforter, thus expressly promised by Christ, is *Manes* the Persian, who, by the order of the Most High, declared to mortals the whole doctrine of salvation without exception, and without concealing any of its truths under the veil of metaphor, or any other covering.

Those souls who believe Jesus Christ to be the Son of GOD, renounce the worship of the God of the Jews, who is the *Prince of Darknes*, obey the laws delivered by Christ, as they are enlarged and illustrated by the *Comforter*, *Manes*, and combat with persevering fortitude, the lusts and appetites of a corrupt nature, derive from this faith and obedience the inestimable advantage of being gradually purified from the contagion of matter. The total purification of souls cannot indeed be accomplished during this mortal life. Hence it is, that the souls of men, after death, must pass through two states more of probation and trial, by *water* and *fire*, before they can ascend to the regions of *Light*. They mount therefore first into the moon, which consists of benign and *salutary water*; whence, after a lustration of fifteen days, they proceed to the sun, whose purifying *fire* removes entirely all their corruption, and effaces all their stains. The bodies, composed of malignant matter, which they have left behind them, return to their first state, and enter into their original mass.

On the other hand, those souls who have neglected the salutary work of their purification, pass, after death, into the bodies of animals or other natures, where they remain until they have expiated their guilt and accomplished their salvation.

Some, on account of their peculiar obstinacy and perverseness, pass through a severer course of trial, being delivered over, for a certain time, to the power of malignant aerial spirits, who torment them in various ways. When the greatest part of the captive souls are restored to liberty, and to the regions of light, then a devouring fire shall break forth,

forth, at the divine command, from the caverns in which it is at present confined, and shall destroy the frame of the world. After this tremendous event, the *Prince* and *Powers* of *Darkness* shall be forced to return to their primitive seats of anguish and misery, in which they shall dwell forever. For to prevent their ever renewing this war in the regions of *Light*, GOD shall surround the mansions of *Darkness* with an invincible guard, composed of those souls who have not finished their purifications, who set in array like a military band, shall surround those gloomy seats of wo, and hinder any of their wretched inhabitants from coming forth again to the *Light*.*

To support their fundamental doctrine of two principles, the Manicheans argue in this manner. If we depend only on one almighty cause, *infinitely good* and *infinitely free*, who disposes universally of all beings, according to the pleasure of his will, we cannot account for the existence of *natural* and *moral evil*. If the author of our being is supremely good, he will take continual pleasure in promoting the happiness of his creatures, and preventing every thing which can diminish or disturb their felicity. We cannot therefore explain the evils which we experience but by the hypothesis of two principles ; for it is impossible to conceive that the first man could derive the faculty of doing ill from a good principle ; since this faculty, and every thing which can produce evil is vicious, for evil cannot proceed but from a bad cause. Therefore the free-will of Adam was derived from *two opposite principles*. He depended upon the *good principle* for his power to persevere in innocence ; but his power to deviate from virtue owed its rise to an *evil principle*.

* The punishments, which GOD inflicts on human souls, are corrective, and will produce reformation sooner or later. Yet those who are found in a state of imperfection at the last day, must be doomed to this situation, which, they consider rather as a deprivation of superior happiness and glory, than as actual misery.

pie. Hence it is evident there are *two* contrary principles ; the one the source of good, the other the fountain of all misery and vice.*

Manes commanded his followers to mortify and macerate the body, which he looked upon as *essentially corrupt* ; to deprive it of all those objects which could contribute either to its convenience or delight ; to extirpate all those desires which lead to the pursuit of external objects ; and to divest themselves of all the passions and instincts of nature. But he did not impose this severe manner of living, without distinction, upon his adherents. He divided his disciples into two classes ; one of which comprehended the perfect Christians, under the name of the Elect ; the other, the imperfect and feeble, under the title of Hearers. The Elect were obliged to an entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications ; and to live in a state of the sharpest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons. The discipline appointed for the Hearers was of a milder nature. They were allowed to possess houses, lands, and wealth, to feed upon flesh, and to enter into the bonds of conjugal tenderness. But this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance.

The General Assembly of the Manicheans was headed by a President, who represented Jesus Christ. There were joined to him *twelve rulers*, or *masters*, who were designed to represent the *twelve apostles* ; and these were followed by *seventy-two bishops*, the images of the *seventy-two disciples* of our Lord. These bishops had *presbyters* and *deacons* under

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* To remove the strongest obstacles to this system, Manes rejected the Old Testament, the four Gospels, and the Acts of the apostles, and said that the Epistles of St. Paul were falsified in a variety of places. He wrote a gospel which he pretended was dictated to him by God himself, and distinguished it by the name of Erteng.

them ; and all the members of these religious orders were chosen out of the class of the Elect.

The Manicheans observed the LORD'S day, but fasted upon it. They likewise celebrated Easter ; and had a regular church discipline and censures. They read the scriptures—they baptized even infants in the name of the Father, Son, and Holy Ghost, and partook of the Lord's supper.

The doctrine of Manes differs from the Gnostics in this respect. Instead of supposing evil to have originated ultimately from inferior and subordinate beings, he held the doctrine of two original independent principles ; the one immaterial and supremely good, the other material and the source of all evil, but actuated by a soul, or something of the nature of intelligence.

Mosheim's Ecclesiastical History, vol. 1. p. 239, 245.

Bayle's Historical Dictionary, vol. 4. p. 2487, 2489.

Priestley's Ecclesiastical History, vol. 1. p. 513.

Jortin's Remarks, vol. 2. p. 263.

MARCELLIANS, a denomination in the fourth century ; so called from Marcellus, who held the sentiments of the Sabellians. [See Sabellians.]

Bayley's Dictionary. [See Marcellanism.]

MARCIONITES, a denomination in the second century ; so called from Marcion, successor of Cerdo, who made several additions to his doctrines.

He taught men to believe in another GOD, superior to the Creator, who was the supreme GOD, the Father, invisible, inaccessible, and perfectly good. The Creator, the GOD of the Jews, made this lower and visible world. The supreme GOD, the Father, had also a world of his making ; but better than this, immaterial and invisible. For he supposed, if a good GOD had made this world, there would have been neither sin, nor misery ; but all men would have been
holy

holy and happy. He taught, that Jesus was the Son of the good GOD, who took the exterior form of a man, and without being born, or gradually growing up, to the full stature of a man, he shewed himself at once in Galilee, as a man grown. He also supposed, that, at the first moment of his appearance in the world, he was completely fitted to enter on his great work ; and, that he immediately assumed the character of a Saviour. According to the doctrine of this denomination, Christ had the appearance of a human body, though not the reality. They founded this opinion on angels appearing under the Old Testament, in bodily shapes, and conversing with men : And on Phil. ii. 6, 7, 8. because they observe, the Apostle says, *Being in the form of GOD, he emptied himself, and took the form of a servant*, the appearance, not the reality. Marcion acknowledged, that the prophets of the Creator had promised a Saviour to the Jewish nation, who should deliver them out of the hands of their enemies, and restore them to freedom. But pretended that this deliverer was not the Son of GOD, and that the oracles of the Old Testament did not agree to Jesus Christ. Hence he believed that there are two Christs ; one who appeared in the time of Tiberius, for the salvation of all nations ; another, the restorer of the Jewish state, who is yet to come.

They supposed that the souls of the virtuous would enjoy eternal happiness, with the good GOD, and their Saviour, after their departure from this world. But they denied the resurrection of the body,

Marcion altogether rejected the Old Testament, as proceeding from the Creator, who was, in his estimation, void of goodness. He received but eleven books of the New Testament, and of the Gospels, only that of Luke, and that with many alterations : and he rejected all the parts of the New Testament, which contain quotations from the Old.

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The manners of this denomination were virtuous, and they had many martyrs.

*Lardner's Works, vol. 9. p. 369, 370, 375, 379, 381.
389, 391, 393.*

MARCOSIANS, a branch of Gnostics, in the second century. Their leaders were Marc and Colobarfus.

They taught, that the supreme GOD did not consist of a Trinity, but a Quaternity, to wit, the Ineffable, Silence, the Father, and Truth. They held two principles, denied the reality of Christ's sufferings, and the resurrection of the body. Their doctrine concerning the Æons was the same with the Valentinians. [See Valentinians.]

Marc maintained that the *plenitude* and *perfection* of truth resided in the Greek *alphabet*; and alleged *that* as the reason, why Jesus Christ was called the *Alpha* and *Omega*.

*Mosheim's Ecclesiastical History, vol. 1. p. 188.
Broughton's Historical Library, vol. 2. p. 48.*

MARONITES, certain Eastern Christians, who inhabit near Mount Libanus, in Syria. The name is derived either from a town in the country called Maronia, or from St. Maron, who built a monastery there in the fifth century.

This denomination retained the opinions of the Monothelites until the twelfth century, when abandoning and renouncing the doctrine of *one will* in Christ, they were readmitted in the year 1182, to the communion of the Roman-Church.

As to the particular tenets of the Maronites, before their reconciliation to the church of Rome, they observed saturday as well as the sabbath. They held, that all souls were created together; and that those of good men do not enter into heaven, till after the resurrection. They added other opinions, which were similar to those of the Greek-Church. [See Greek-Church.]

*Broughton's Historical Library, vol. 2. p. 51.
Mosheim's Ecclesiastical History, vol. 2. p. 37.*

MASSALIANS,

MASSALIANS, a denomination which arose in the fourth century. They derived their name from a Hebrew word signifying *prayer*, it being their distinguishing tenet, that a man is to *pray without ceasing*, in the literal sense of the words.

Hereupon they shunned not only the society of other men, but renounced all the exterior part of religion, the usage of the sacraments and the fasts; dwelt with their wives and children in the woods and forests, that they might wait solely and continually on prayer. They imagined, that two souls resided in man, the one *good*, the other *evil*. And taught, that it was impossible to expel the *evil demon* by any other means than by constant prayer, and singing of hymns. And that, when this malignant spirit was cast out, the *pure mind* returned to GOD, and was again united to the divine essence, whence it had been separated. They boasted of having perpetual revelations and visions, and these they expected particularly in the night. They added many opinions which bear a manifest resemblance to the Manichean system, and are derived from the same source, even from the tenets of the *Oriental philosophy*. The authors of this denomination were certain monks of Mesopotamia.

Mosheim's Ecclesiastical History, vol. 1. p. 350, 351.

Formey's Ecclesiastical History, vol. 1. p. 82.

History of Religion, vol. 4. [See Massalians.]

Bayley's Dictionary, vol. 2. [See Massalians.]

MATERIALISTS, or PHYSICAL NECESSARIANS, the followers of the celebrated Dr. *Joseph Priestley*. A short view of the distinguishing articles in his system, and a few of the arguments, which he uses in defence of his sentiments, are imperfectly delineated in the following summary.*

I. That man is no more than what we now see of him;
his

* The candid reader will perceive the extreme difficulty of abridging arguments on metaphysical subjects,

his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution, till it shall please that almighty Being who called it into existence, to restore it to life again.†

For, if the mental principle was, in its own nature, *immaterial* and *immortal*, all its peculiar faculties would be so too; whereas, we see that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct before death. Since therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude, that the body was mortal, from observing, that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of a *resurrection* from the *dead*; which is peculiar to revelation; on which alone the sacred writers build all our hope of future life; and it explains the uniform language of the scriptures, which speak of one day of judgment for all mankind, and represent

† Dr. *Priestley* considers man as a being, consisting of what is called *matter* disposed in a certain manner. At death, the parts of this material substance are so disarranged, that the powers of perception and thought, which depend upon this arrangement, cease. At the resurrection they will be re-arranged in the same, or in a similar manner as before, and consequently the powers of perception and thought will be restored. Death, with its concomitant putrefaction and dispersion of parts, is only a decomposition. What is decomposed, may be recomposed by the Being who first composed it: so that, in the most proper sense of the word, the same body, which dies, shall rise again; not with every thing adventitious and extraneous, as what we receive by nutrition, but with the same *stamina*, or those particles, which really belonged to the *germ* of the organical body. These will be collected and revived at the resurrection,

represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. In the scriptures, the heathens are represented to be without hope, and all mankind as perishing at death, if there be no *resurrection* of the dead.

The Apostle Paul asserts, in 1 of Cor. xv. 16, that, *If the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also who are fallen asleep in Christ, are perished.* And again, ver. 32. *If the dead rise not, let us eat and drink, for to-morrow we die.* In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the scriptures for passages expressive of the state of *man* at *death*, we find such declarations, as expressly exclude any trace of *sense, thought, or enjoyment.* See Psalm vi. 5. Job xiv. 7, &c.

II. That there is some fixed law of nature respecting the *will*, as well as the other powers of the mind, and every thing else in the constitution of nature; and consequently, that it is never determined without some real or apparent *cause*, foreign to itself, i. e. without some *motive of choice*; or, that *motives* influence us in some definite and invariable manner; so that every volition, or choice, is constantly regulated and determined by what precedes it. And this constant determination of mind, according to the motives presented to it, is what is meant by its *necessary determination*.*

This

* The term *voluntary*, is not opposed to *necessary*, but only to *involuntary*, and nothing can be opposed to *necessary*, but *contingent*. For a *voluntary motion* may be regulated by *certain rules*, as much as a mechanical one; and if it be regulated by any certain rules, or laws, it is as *necessary* as any mechanical motion whatever.

To suppose the most perfectly *voluntary choice* to be made without regard to the laws of nature, so that with the same inclination,

This being admitted to be fact, there will be a necessary connexion between all things past, present, and to come, in the way of proper *cause* and *effect*, as much in the intellectual as in the natural world ; so that according to the established laws of nature, no event could have been otherwise than it *has been, is, or is to be*, and therefore, all things past, present, and to come, are precisely what the *Author* of nature really intended them to be, and has made provision for.

To establish this conclusion, nothing is necessary, but that, throughout all nature, the same consequences should invariably result from the same circumstances. For if this is admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it and their respective situations were appointed by the Deity, the first change would take place according to a *certain rule*, established by himself, the result of which would be a *new situation* ; after which, the same laws continuing, another change would succeed, according to the same rules, and so on forever ; every new situation invariably leading to another, and every event, from the commencement to the termination of the system, being strictly connected ; so that, unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was.

In all these cases, the circumstances preceding any change, are called the *causes* of that change ; and since a determinate

nation, and the same views of things presented to us, we might be even voluntarily disposed to choose either of two different things at the same moment of time, is just as impossible, as that an involuntary or mechanical motion should depend upon no certain laws or rule, or that any other effect, should exist without an *adequate cause*. If the mind is as constantly determined by the influence of motives, as a stone is determined to fall to the ground by the influence of gravity, we are constrained to conclude, that the *cause* in the one acts as *necessarily*, as in the other.

nate event, or *effect* constantly follows certain circumstances, or *causes*, the connexion between *cause* and *effect* is concluded to be *invariable* and therefore *necessary*.

It is universally acknowledged, that there can be no *effect* without an adequate *cause*. This is even the foundation on which the only proper argument for the being of a GOD rests. And the Necessarian asserts, that if, in any given state of mind, with respect both to *dispositions* and *motives*, two different determinations, or volitions be possible, it can be on no other principle, than that one of them should come under the description of an *effect* without a *cause*, just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate *cause*, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate *cause*.

This scheme of *philosophical necessity*, implies a chain of *causes* and *effects*, established by infinite wisdom, and terminating in the greatest good of the whole universe. Evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it.*

Vice is productive, not of good, but of evil to us, both here and hereafter ; though good may result from it to the whole system. And according to the fixed laws of nature, our present and future happiness *necessarily* depend on our cultivating *good dispositions*.†

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* Dr. Priestley says, the doctrine of *necessity* contains all that the heart of man can wish. It leads us to consider ourselves, and every thing else, as at the uncontrolled disposal of the greatest and best of Beings ; that, strictly speaking, nothing does, or can go wrong ; and that all retrograde motions in the moral, as well as in the natural world, are only apparent, not real.

† By our being liable to punishment for our actions and accountable for them, is meant, that it is wise and good in the Supreme

Our learned Author distinguishes this scheme of *philosophical necessity* from the Calvinistic doctrine of *predestination*, in the following particulars.

I. No *Necessarian* supposes that any of the human race will suffer eternally ; but that future punishments will answer the same purpose as temporal ones are found to do, all of which tend to good, and are evidently admitted for that purpose.

Upon the doctrine of *necessity* also, the most indifferent actions of men are equally necessary with the most important ; since every *volition*, like any other *effect*, must have an adequate *cause*, depending upon the previous state of the mind, and the influence to which it is exposed.

II. The *Necessarian* believes that his own dispositions and actions are the necessary and sole means of his present and future happiness ; so that, in the most proper sense of the words, it depends entirely upon himself, whether he be virtuous or vicious, happy or miserable.

III. The Calvinistic system entirely excludes the popular notion of *free-will*, viz. the liberty or power of doing what we please, virtuous, or vicious, as belonging to every person in every situation ; which is perfectly consistent with the doctrine of *philosophical necessity*, and indeed results from it.

IV. The *Necessarian* believes nothing of the posterity of Adam's sinning in him, and of their being liable to the wrath of GOD on that account, or the necessity of an infinite Being making atonement for them by suffering in their stead, and thus making the Deity propitious to them. He believes nothing of all the actions of any man being *necessarily* sinful ; but, on the contrary, thinks that the very
worst

preme Being to appoint, that certain sufferings should follow certain actions, provided they be *voluntary*, though necessary ones. A course of *voluntary* actions and sufferings being calculated to promote the greatest ultimate good.

worst of men are capable of benevolent intentions in many things that they do ; and likewise, that very good men are capable of falling from virtue, and consequently, of sinking into final perdition. Upon the principles of the *Necessarian*, also, all late *repentance*, and especially after long and confirmed habits of vice, is altogether and necessarily ineffectual ; there not being sufficient time left to produce a change of disposition and character, which can only be done by a change of conduct of proportionably long continuance.

In short, the three doctrines of *Materialism*, *Philosophical Necessity*, and *Socinianism*, are considered as equally parts of one system. The scheme of *necessity* is the immediate result of the *materiality* of man ; for *mechanism* is the undoubted consequence of *materialism*. And that man is wholly *material*, is eminently subservient to the *proper*, or *mere humanity of Christ*. For if no man has a soul distinct from his body, Christ, who in all other respects, appeared as a man, could not have a soul which had existed before his body. And the whole doctrine of the *pre-existence* of souls, of which the opinion of the *pre-existence* of Christ is a branch, will be effectually overturned. [See Unitarians.]

Priestley's Disquisitions, on Matter and Spirit, vol. 1. p. 4, 5, 56, 69, 102, 163.

————— *Vol. 2. On Philosophical Necessity, p. 8, 9, 10, 16, 17, 18, 20, 27, 108, 184, 185, 188, 190, 191, 193.*

History of Early Opinions, vol. 1. p. 211, 212.

Correspondence between Priestley and Price, p. 118, 359.

MELCHITES, the Syrian, Egyptian, and other Eastern Christians in the Levant ; who, though they are not Greeks, follow the doctrines of the Greek-Church, except in some few points which relate only to ceremonies and ecclesiastical discipline. They were called Melchites, i. e. Royalists, by their adversaries by way of reproach, on account of their implicit submission to the edict of the Emperor Marcion, in favor of the council of Chalcedon.

Mosheim's Ecclesiastical History, vol. 2. p. 31.

Collier's Historical Dictionary, vol. 2. [See Melchites.]

MELECIANS,

MELECIANS, a denomination in the fourth century, so called from their leader Melecius, Bishop of Lycopolis in Egypt.

This prelate declared with great zeal against those *Christians*, who, having apostatized, desired to be reconciled to the *church*; and would not have those admitted to repentance who fell into *sin*, though their contrition was ever so great.

The Melecians fastened little bells to the bottom of their garments, and sung their prayers, dancing all the time; and this they thought a sure means to appease the wrath of GOD,

Broughton's Historical Library, vol. 2. p. 547.

Chevreau's History, vol. 3. p. 98.

MELCHIZEDICHIANS, a denomination which arose about the beginning of the third century. They affirmed, that Melchizedek was not a man, but a heavenly power superior to Jesus Christ. For Melchizedek, they said, was the intercessor and mediator of the angels, and Jesus Christ was only so for men, and his priesthood only a copy of that of Melchizedek.

This denomination was revived in Egypt by one Hierax. [See Hieracites.]

Dictionary of Arts and Sciences, vol. 3. p. 2049.

MELATONI. So called from one Mileto; who taught, that not the soul, but the body of man, was made after GOD's image.

Ross's View of all Religions, p. 211.

MENANDERIANS, a denomination in the first century, from Menander, a disciple of Simon Magus.

He pretended to be one of the *Æons* sent from the *Pleroma*, or celestial regions, to succour the souls that lay groaning under bodily oppression and servitude, and to maintain them against the violence and stratagems of the *demons* that hold

hold the reins of empire in this sublunary world. He baptized his disciples in his own name ; and promised them after this baptism, a more easy victory over the evil spirits ; and that, after this life, they should become partakers of the resurrection of the dead, and of immortality.

Mosheim's Ecclesiastical History, vol. 1. p. 116.

Fermey's Ecclesiastical History, vol. 1. p. 21.

MENNONITES, a society of *Baptists*, in Holland ; so called from Mennon Simonis, of Friesland, who lived in the sixteenth century.

It is a universal maxim of this denomination, that practical piety is the essence of religion, and that the surest mark of the *true church* is the sanctity of its members. They all unite in pleading for toleration in religion ; and debar none from their assemblies, who lead pious lives, and own the scriptures for the word of GOD. They teach, that infants are not the proper subjects of baptism, and that ministers of the gospel ought to receive no salary, and that it is not lawful to swear or wage war upon any occasion. They also maintain, that the terms, **Person** and **Trinity**, are not to be used in speaking of the Father, Son, and Holy Ghost.

The Mennonites meet privately, and every one in the assembly has the liberty to speak, to expound the scriptures, to pray and sing. They assemble twice every year from all parts of Holland, at Rynsbourg, a village about two leagues from Leyden, at which time they receive the communion, sitting at a table, where the first distributes to the rest. All denominations are admitted, even the *Roman Catholics*, if they please to come.

The ancient Mennonites professed a contempt of erudition [and science : and excluded all from their communion, who deviated in the least, from the most rigorous rules of simplicity and gravity in their looks, their gestures, their clothing, or their table. But this primitive austerity is greatly diminished in the most considerable denominations
of

of the Mennonites. Those who adhere to their ancient discipline are called Flemings, or Flandrians.

The Mennonites in Pennsylvania do not baptize by immersion, though they administer the ordinance to none but adult persons. Their common method is this—The person to be baptized, kneels; the minister holds his hands over him, into which the deacon pours water, and through which it runs on the crown of the kneeling person's head; after which follow imposition of hands and prayer.

Mosheim's Ecclesiastical History, vol. 4. p. 151, 155, 162.

Dictionary of Arts and Sciences, vol. 3. p. 2037.

Edwards History of the American Baptists, vol. 1. p. 94.

MEN OF UNDERSTANDING. This title distinguished a denomination which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, whose name was Egidius Cantor, and to William of Hildenison, a Carmelite monk. They pretended to be honored with celestial visions, denied that any could arrive at perfect knowledge of the holy scriptures, without the extraordinary succours of a divine illumination; and declared the approach of a new revelation from heaven, more perfect than the gospel of Christ. They said that the resurrection was accomplished in the person of Jesus, and no other was to be expected.—That the inward man was not defiled by the outward actions, whatever they were.—That the pains of *hell* were to have an end, and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity.

They also taught among other things,

I. That Christ alone had merited eternal life and felicity for the human race, and that therefore men could not acquire this inestimable privilege by their own actions alone.

II. That the priests to whom the people confessed their transgressions, had not the power of absolving them, but this authority was vested in Christ alone.

III.

III. That voluntary penance and mortification was not necessary to salvation.

This denomination appear to have been a branch of the Brethren and Sisters of the Free Spirit.

Mosheim's Ecclesiastical History, vol. 3. p. 276.

METHODISTS. This name first distinguished a number of students in Oxford College ; who, in the year 1729, joined in a religious society, and agreed upon certain methods or rules for spending their time in fasting, praying, communicating, visiting the sick and the prisoners, instructing the ignorant, &c. and hence they were called Methodists. The Rev. Messieurs John and Charles Wesley were the leaders of this society.

This was the first rise of Methodism ; the second was at Savannah, in April 1736, when twenty or thirty persons met at the house of the Rev. Mr. Wesley ; the last was in London ; forty or fifty agreed to meet every Wednesday evening, in order to a free converse begun and ended with prayer. This society kept increasing, till they amounted to a very large number.

After the ministers of this society were forbid the use of the churches, when the houses could not contain the people, they preached in the open air.

This denomination was divided into two classes.

The Rev. George Whitefield, a celebrated itinerant preacher, who had joined Mr. Wesley's society, became the leader of the Calvinistic Methodists. He was a professed member of the Church of England, and maintained the Calvinistic doctrines, as explained in the articles of that church. In all his public discourses, he insisted largely on the necessity of regeneration. He maintained, that the form of ecclesiastical worship and prayer, whether taken from the Book of Common Prayer, or poured forth extempore, was

a matter of indifference. And accordingly made use of both forms.

The other party of Methodists embrace the opinions of Rev. Mr. John Wesley ; who warmly opposed the Calvinistic doctrines of *election* and *final perseverance* ; but admitted the corruption of human nature, and justification by faith alone. He maintains, that perfection* is attainable in this life ; and to prove this point, has asserted that Mat. v. 28, ought to be translated thus—*I therefore ye shall be perfect, as your Father who is in heaven is perfect.*

He also supported this doctrine, from 1 of John, iii. 9. *Whoever is born of GOD does not commit sin ; for his seed abideth in him, and he cannot sin, because he is born of GOD.*

This society observe a love-feast once a month. They have also a custom of keeping watch nights, i. e. singing, praying, and laughing, from eight of the clock to twelve. They have this service also once a month.

As this party of Methodists suppose, that the Church of England is deficient in the most important points of christian discipline, they have formed themselves in an independent Church, under the direction of bishops, elders, and preachers, according to the forms of ordination annexed to their Prayer Book, and the regulations which are laid down in their forms of discipline.

The Methodists band societies are enjoined to meet once a week, to confess their faults to one another, and to pray for each other, that they may be healed. They begin every meeting with singing, or prayer. And, after discoursing together

* Mr. Wesley asserts, that his idea of christian perfection does not imply, that the saints are perfect in knowledge, or free from ignorance and mistakes in matters, which are not essential to salvation. He defines christian perfection to be, the loving GOD, with all our mind, soul and strength ; that no wrong temper remains in the soul ; and, that all our thoughts, words, and actions are governed by pure love.

together concerning their spiritual state, they conclude with a prayer suited to the state of each particular person. They are enjoined to observe the strictest rules of morality. All scandal is severely prohibited. And they are forbid to wear any needless ornaments, or use any needless self-indulgence.

This denomination have a number of preachers dispersed through Britain, Ireland, and America, whose professed design is to spread the only true and rational religion, which is taught and prescribed in the Old and New Testament. They leave every man to enjoy his own opinion, and use his own mode of worship ; desiring only, that the love of GOD and his neighbour be the ruling principle in his heart, and shew itself in his life, by an uniform practice of justice, mercy, and truth. And accordingly, they give the right hand of fellowship to every lover of GOD and man, whatever is his opinion and mode of worship ; of which he is to give an account to GOD alone.

For an account of the extent, and present state of the Methodist societies in Europe and America ; see Part II.]

Formey's Ecclesiastical History, vol. 2. p. 268.

Gillie's Success of the Gospel, vol. 2. p. 52.

Whitefield's Letters, vol. 1. p. 212.

Wesley's Ecclesiastical History, vol. 4. p. 280.

—— *Notes On the New Testament, vol. 1. p. 33. vol. 3. p. 196.*

—— *On Christian Perfection, p. 62, 74.*

Rules for the Band Societies.

Discipline of the Methodist Church, p. 3.

MILLENARIANS, or CHILIASTS, a name given to those who, in the primitive ages, believed that the saints will reign on earth with Jesus Christ a thousand years.

The former appellation is of Latin original, the latter of Greek, and both of the same import.

The Millenarians hold, that after the coming of Antichrist, and the destruction of all nations which shall follow, there shall be a first resurrection of the just alone. That

all who shall be found upon earth, both good and bad, shall continue alive ; the good to obey the just, who are risen as their princes ; the bad to be conquered by the just, and to be subject to them. That Jesus Christ will then descend from heaven in his glory. That the city of Jerusalem will be rebuilt, enlarged, embellished, and its gates stand open night and day. They applied to this new Jerusalem, what is said in the Apoc. chap. xxi, and to the temple, all that is written in Ezek. xxxvi. Here they pretended, Jesus Christ will fix the seat of his empire, and reign a thousand years, with the saints, patriarchs, and prophets, who will enjoy perfect and uninterrupted felicity.

The ancient Millenarians were divided in opinion ; some pretended, that the saints should pass their time in corporeal delights. Others, that they should only exercise themselves in spiritual pleasures.

The opinions of some celebrated modern authors, concerning the Millenium, are as follow.

Dr. Thomas Burnet and Mr. Whiston concur in asserting, that the earth will not be entirely consumed ; but that the matter of which it consists, will be fixed, purified, and refined ; which the action of fire upon it will naturally effect. They suppose, that from these materials thus refined, as from a second chaos, there will, by the will of GOD, arise a new creation ; and that the face of the earth, and likewise the atmosphere, will then be so restored, as to resemble what it originally was in the paradisaical state ; and consequently, to render it a more delightful abode for human creatures than it is at present. They urge for this purpose the following texts. 2 of Pet. iii. 13 *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.* See also Matt. xiii. 29, 30. Luke xvii. 29, 30. Acts iii. 21, &c.

They both suppose, that the earth, thus beautified and improved, shall be inhabited by those, who shall inherit the
first

first resurrection, and shall here enjoy a very considerable degree of happiness ; though not equal to that, which is to succeed the general judgment ; which judgment shall, according to them, open, when the thousand years are expired, mentioned in Rev. . xx. 4.

Though Mr. Fleming does not entirely agree with the above mentioned scheme, he interprets Rev. xx. 6, as referring to a proper resurrection ; of which he supposes that the event, which is recorded in Matt. xxvii. 32, was a pledge. He conjectures, that the most celebrated saints, of the Old Testament times, then arose, and ascended with Christ to heaven. Agreeable to this he apprehends, that the saints, who are to be subjects of the first resurrection, will appear to some of the inhabitants of this earth, which may be the means of reviving religion among them. Yet they will not have their abode here. But during the thousand years, in which the kingdom of Christ will have the highest triumph on earth, they shall be rejoicing with him in heaven, in a state of happiness far superior to that which they enjoyed in a separate state ; yet not equal to that which is to be expected after the general judgment. To this peculiar privilege of the martyrs, and some other eminent saints, he supposed St. Paul to have referred. Phil. iii. 9, 11.

This author argues, that as there has been already a special resurrection of the more eminent saints of the Old Testament ; it is rational to conclude, from the ideas we form of Christ, as a just and impartial judge, that the eminent saints of the New Testament, who lived and died under sufferings, shall be rewarded by a special resurrection to glory, when Christ shall give universal peace and prosperity to the church.

Mr. Ray agrees, that there will be a renovation of the earth ; and though he does not grant, as some have supposed, the same animals which once lived, shall be raised again, yet he supposes that other like animals will be created anew,

as well as similar vegetables, to adorn the earth, and to support the animals, only in higher degrees of beauty and perfection than they ever before possessed.

But he pretends not to determine, whether this new earth, thus beautified and adorned, after the general resurrection, shall be the seat of a new race of men, or only remain as the object of contemplation to some happy spirits who may behold it, though without any rational animals to inhabit it, as a curious plan of the most exquisite mechanism.

He argues, that the apostle, speaking of the heavens and earth, says, *As a vesture thou shalt fold them up, and they shall be changed.* Heb. i. 12. To be changed, is different from being annihilated and destroyed. The earth shall be transfigured, or its outward form changed, not its matter or substance destroyed.

Dr. Whitby supposes the Millenium to refer entirely to the prosperous state of the Christian church, after the conversion of the Jews. That then shall begin a glorious and undisturbed reign of Christ over both Jew and Gentile, to continue a thousand years. And as John the Baptist was Elias, because he *came in the spirit and power of Elias*; so shall this be the church of martyrs, and of those *who have not received the mark of the beast*, because the spirit and purity of the times of the primitive martyrs shall return.

He argues, that it would be a great detriment to the glorified saints, to be brought down to dwell upon earth, in the most pleasing form which it can be supposed to put on.

That it is contrary to the genius of the Christian religion, to suppose it built on temporal promises. For the Christian is represented as one, who is entirely dead to the world, and whose conversation is in heaven. Phil. iii. 19.

Mr. Worthington's scheme is, that the gospel, being intended to restore the ruins of the fall, will gradually meliorate

rate

rate the world, till by a train of natural consequences, under the influence of divine providence and grace, it is restored to a paradisaical state. He supposes this plan is already advanced through some important stages, of which he thinks the amendment of the earth's natural state at the deluge, which, with Dr. Sherlock, he maintains to have been a very considerable one. He considers all improvements in learning and arts, as well as the propagation of the gospel among the heathen nations, as the process of this scheme. But he apprehends much greater advances are to be made, about the year of Christ, 2000, when the Millenium will commence ; which shall be, according to him, such a glorious state as Dr. Whitby supposes ; but with this additional circumstance, that after some interruption from the last effects of wickedness by Gog and Magog, this shall terminate in the yet nobler state of the *new heaven* and the *new earth*, spoken of in Rev. xxi. xxii, which he supposes, will be absolutely paradise restored. And that all natural and moral evil shall be banished from the earth, and death itself shall have no further place. But good men shall continue in the highest rectitude of state, and in the greatest imaginable degree of terrestrial felicity, till the coming of Christ, and universal judgment, close this beautiful and delightful scene, perhaps, several thousand years hence. Indeed he seems to intimate some apprehension, that the consummation of all things will happen about the year of the world 25,920 ; the end of the great year, as the Platonics called it, when the equinoxes shall have revolved. The reasoning, by which those conjectures are supported, are too diffuse to be represented.

Mr. Lowman agrees with Dr. Whitby, in supposing the scripture description of the Millenium to be figurative ; representing the happy state of the church upon its deliverance from the persecution, and corruption of the third period.

He

He supposed the book of Revelation, after the fifth chapter,* to be a prophetic representation of the most remarkable events, which were to befall the Christian church, from that time to the consummation of all things.

He divides the remainder into seven periods. The first of which represented by the *seals*, shews, according to him, the state of the church under the heathen Roman emperors, from the year 95 to 323.

The second period, which is that of the *trumpets*, according to him, relates to what was to happen in the Christian church, A. D. 337 to 750, when the Mahometan conquests ceased in the west.

The third period, according to him, represents the state of the church and world, in the time of the last head of the Roman government, i. e. under the Popes, for 1260 years, viz. from A. D. 756 to 2016. Each of the *vials*, which are poured out, he supposes to denote some great judgment upon the Papal kingdom.

The sixth and seventh *vials*, he supposes are yet to come; and that the seventh will complete the final destruction of Rome.

The fourth period is that of a thousand years, or the Millennium, in which the church will be in a most prosperous state, A. D. 2000 to 3000. So that the seventh chiliad is to be a kind of sabbath.

The fifth period is the renewed invasion of the enemies of the church, for a short time, not defined, but which is to end in their final extirpation and ruin. Chap. xx. 7, 10.

The sixth period is the general resurrection, and final judgment, Chap. xx, 11, 15, which terminate,

In the seventh grand period, in which the saints are represented

* He considers the fourth and fifth chapters, as only introductory to the prophetic part of the book.

resented as fixed in a state of everlasting triumph and happiness in the heavenly world. Chap. xxi. 1, 5.

Dr. Cotton Mather supposed, that the conflagration would take place at Christ's second personal coming. That after this great event, GOD will create *new heavens*, and a *new earth*. The raised saints will inhabit the *new heaven*, attending on our Saviour there, and receiving inconceivable rewards for their services and sufferings for his sake. The *new earth* will be a paradise, and inhabited by those, who shall be caught up to meet the Lord, and be with him in safety, while they see the earth flaming under them. They shall return to the *new earth*, possess it, and people it with an offspring, who shall be sinless and deathless. The raised saints, in the *new heavens*, *who will neither marry, nor be given in marriage*, but be equal to the angels, will be sent down from time to time, to the *new earth*, to be teachers and rulers, and have power over nations. And the will of GOD will be done on earth as it is in heaven. This dispensation will continue at least for a thousand years. There will be a translation from the *new earth* to the *new heavens*, either successively during the thousand years, or all at once, after the termination of that period.

Dr. Bellamy supposed, that the Millenium will be a glorious scene of Christ's spiritual reign on earth ; when universal peace shall prevail ; wars, famines, and all desolating judgments be at an end ; industry shall flourish, and all luxury, intemperance, and extravagance be banished. Then this globe will be able to sustain with food and raiment, a number of inhabitants immensely greater than ever dwelt upon it at a time. And if all those shall, as the scripture asserts, *know the LORD from the least to the greatest, and the knowledge of the LORD fill the earth as the waters do the sea*, for a thousand years together, it will naturally come to pass that there will be more saved in those thousand years, than ever before dwelt

dwelt upon the face of the earth from the foundation of the world.

Some understand the thousand years in the Revelation, agreeable to other prophetic numbers in that book, a day for a year. By that rule, as the scripture year contains 360 days, the thousand years will amount to 360,000 years; in which there might be millions saved, to one which has been lost. But if this glorious period is to last only a thousand years literally, there may be many more saved than lost.

Broughton's Historical Library, vol. 2. p. 93, 94.

Doddridge's Lectures, p. 581, 582, 583, 584, 589, 590.

Burnet's Theory, p. 209.

Whiston's Theory, p. 288.

Fleming's Christology, p. 29, 38.

Ray's Discourses, p. 407, 415.

Whitby's Annotations, vol. 2. p. 740.

Worthington on the Extent of Redemption.

Lowman on Revelations, p. 243.

Mather's Life, p. 141, 142, 143.

Bellamy on the Millenium. p. 65, 68.

MOLINISTS. So called from Lewis Molina, a Spanish Jesuit, Professor of Divinity in the University of Ebo-
ra, in Portugal; who, in the year 1598, published a book to shew that the operations of *divine grace* were entirely consistent with the *freedom* of the *human will*, and who introduced an hypothesis to remove the difficulties attending the doctrines of predestination and liberty.

He asserted, that the *decree* of predestination to eternal glory, was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operations these *merits* are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge, which is called *Scientia Media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools

schools *Scientia Media* is that fore-knowledge of future contingents which arises from an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence that these circumstances and objects must have on their actions.

Mosheim's Ecclesiastical History, vol. 1. p. 475, 476.

MONARCHIANS, a denomination which arose in the second century : they derived their origin from Praxeas, a man of genius and learning. He denied any real distinction between the *Father, Son, and Holy Ghost* ; and maintained, that the *Father*, sole creator of all things, had united to himself the *human nature* of Christ. Hence his followers were called Monarchians.

This denomination were also styled Patripassians.

Mosheim, ibid. vol. 1. p. 190.

MONOPHYSITES, a denomination which arose in the fifth century. They maintained, that the *divine and human nature* of Christ were so united as to form only *one nature*, yet without any *change, confusion, or mixture* of the two natures.

Mosheim, ibid. p. 420.

MONOTHELITES, a denomination in the seventh century ; so called from the Greek words *μῆνος* and *θελος*. Their founder was Theodore, Bishop of Pharan, in Arabia, who maintained the following doctrines.

I. That in Christ there were two distinct natures, which were so united, though without the least mixture or confusion, as to form, by their union, only one person.

II. That the soul of Christ was endowed with a will, or faculty of volition, which is still retained after its union with the divine nature.

For they taught that Christ was not only a perfect God, but was endowed with the faculty of volition.

III. That this faculty of volition in the soul of Christ, was not absolutely unactive, but that it co-operated with the divine will.

IV. That, in a certain sense, there was in Christ but one will, and one manner of operation.

Mosheim's Ecclesiastical History, vol. 2. p. 36.

Broughton's Historical Library, vol. 2. p. 123,

MONTANISTS, a denomination which arose in the second century ; so called from Montanus, who pretended, that he was the *Paraclete*, or Comforter,* which the divine Saviour at his departure from earth, promised to send his disciples to lead them to all truth. And declared, that he was sent with a divine commission, to give to the moral precepts delivered by Christ and his apostles, the finishing *touch* that was to bring them to perfection. He was of opinion, that Christ and his apostles made, in their precepts, many allowances to the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete.† He therefore inculcated the necessity of multiplying fasts ; prohibited second marriages as unlawful ; maintained that the church should refuse absolution to those who had fallen into the

* Montanus made a distinction between the *Paraclete* promised by Christ to his apostles, and the Holy Spirit, which was shed upon them on the day of Pentecost, and understood by the former, a divine teacher pointed out by Christ. under the name of *Paraclete*, or Comforter, who was to perfect the gospel by the addition of some doctrines omitted by our Saviour. It was this divine messenger which Montanus pretended to be, and not the Holy Ghost.

† This denomination were but little distinguished from others by their peculiar opinions, They only used greater austerities of manners,

the commission of enormous sins ; and condemned all care of the body, especially all nicety of drefs, and all female ornaments. He also gave it as his opinion, that philosophy, arts, and whatever favoured of polite literature, should be banished from the christian church.

He looked upon those Christians as guilty of a most heinous transgression, who saved their lives by flight, from the persecuting sword, or who ransomed them by money, from the hands of their cruel and mercenary judges.

This denomination had separate assemblies.

They were first called Cataphrygians, from the place where they had their first principal abode. They were also styled Pepuzians, because Montanus lived in a Phrygian village, called Pepuza.

Mosheim's Ecclesiastical History, vol. 1. p. 192, 193.

Formey's Ecclesiastical History, vol. 1. p. 48.

Priestley's Ecclesiastical History, vol. 1. p. 254.

MORAVIANS, a name given to the followers of Nicolas Lewis, Count of Zinzendorf ; who in the year 1721, settled at Bartholdorf, in upper Lusatia. There he made profelytes of two or three Moravian families, and having engaged them to leave their country, received them at Bartholdorf. They were directed to build a house in a wood, about half a league from that village, where, in 1722, this people held their first meeting.

This society increased so fast, that, in a few years, they had an orphan house and other public buildings. An adjacent hill, called the Huth-Berg, gave the colonists occasion to call this dwelling-place Herrenhuth ; which may be interpreted, the guard, or protection of the LORD : hence this society are sometimes called Herrenhutters.

The following doctrines are maintained by this denomination, to which is added a short specimen of the arguments they make use of in defence of their sentiments.

- I. That creation and sanctification ought not to be ascribed

cribed to the Father, Son, and Holy Ghost ; but belongs principally to the Saviour : and to avoid idolatry, people ought to be taken from the *Father* and Holy Ghost ; and be first directed singly to Jesus, who is the appointed channel of the Deity.

For the essence of GOD, both Father, Son, and Holy Ghost, is a depth so unfathomable, that in contemplating it we may ruin our intellectual faculties, and yet not be able to form one just expression concerning this mystery, yet we can have all the gifts and effects of their offices, through him who is daily agent between GOD and man.

II. That Christ has not conquered as GOD, but as man, with precisely the same powers we have to that purpose.

For as his *Father* assisted him, he assists us ; the only difference is, *it was his meat and drink to do the will of his Father who is in heaven.*

III. That the law ought not to be preached under the gospel dispensation.

For Paul is very express, that the messengers of Christ are not appointed for the ministrations of the letter, 2 Cor. iii. 6. Therefore, the method of preaching the gospel, is alone to be preferred.

IV. That the children of GOD have not to combat with their own sins, but with the kingdom of corruption in the world.

For the *apostle* declares, that *sin is condemned in the flesh.* Rom. viii. 3 : and our marriage with it dissolved through the body of Christ, the *Lamb of GOD* ; who has undergone this conflict once for all, and instead of all.

The Moravians assert, that *faith* consists in a joyful persuasion of our interest in Christ, and our title to his purchased salvation.

They deny the *Calvinistic* doctrines of *particular redemption*, and *final perseverance*.

This

This denomination have established among themselves a sort of *discipline*, which closely unites them to one another, divides them into different *classes*, puts them under an entire dependence upon their superiors, and confines them to certain exercises of devotion, and to the observing of different little rules.

The church at Herrenhuth is so divided, that first the husbands, then the wives, then the widows, then the maids, then the young men, then the boys, then the girls, and lastly little children, are in so many distinct classes. Each of which is daily visited, the married men by a married man, the wives by a wife, and so of the rest. Each class has its director chosen by its members, and frequent particular assemblies are held in each class, and general ones by the whole society.

The members of each class are subdivided into people, who are *dead, awaked, ignorant, willing disciples, and disciples who have made a progress*. Proper assistance is given to each of these subdivisions; but above all, great care is taken of those who are spiritually dead.

The *Elder*, the *Co-elder*, the *Vice-elder*, superintend all the classes. There are likewise Informers by office, some of them known, some kept secret, besides many other employments, and titles too tedious to enumerate.

A great part of their worship consists in singing: and their songs are always a connected repetition of those matters which have been preached just before.

At all hours, whether day or night, some persons of both sexes are appointed by rotation to pray for the society.

When the brethren perceive that the zeal of the society is declining, their devotion is revived by celebrating *agapes*, or *love-feasts*.

The casting of lots is much practised among them. They make use of it to learn the mind of the LORD.

The Elders have the sole right of making matches. No
promise

promise of marriage is of any validity without their consent.

This denomination assert, that they are descended from the ancient stock of the old Bohemian and Moravian brethren, who were a little church sixty years before the reformation, and so remained without infringement till that time, retaining their particular ecclesiastical discipline, and their own bishops, elders, and deacons.

For an account of the extent of the Moravian Churches, [see Part II.]

Rimius's History of the Moravians, p. 16, 18, 19.

Moravian Maxims, 18, 20, 44, 45, 67, 86.

Zinzendorf's Sermons, p. 200.

Manual of Doctrine, p. 9.

Gillie's Success of the Gospel, vol. 2. p. 66.

Dickinson's Letters, p. 169.

MUGGLETONIANS, a denomination which arose in England, about the year 1657 ; so called from their leader Lodowick Muggleton, a journeyman tailor ; who, with his associate Reeves,* set up for great prophets, and declared that their message was wholly spiritual ; and whoever despised and rejected it, committed the unpardonable sin against the Holy Ghost. They asserted that they were the LORD'S two last true witnesses and prophets, spoken of in the eleventh chapter of the Revelation, who should appear a little before the coming of Christ, and the end of the world.

Among other things, they denied the doctrine of the Trinity ; and affirmed, that GOD the Father, who was a spiritual man from all eternity, in time, came down and suffered upon earth in an human form.

They

* Reeves affirmed, that the Lord Jesus from the throne of his glory thus addressed him, I have given thee understanding of my mind in the scriptures, above all men in the world. I have chosen thee my last messenger for a great work, unto this bloody unbelieving world. And I have given thee Lodowick Muggleton to be thy mouth.

They declare, that it was revealed to them, that Elijah was taken up in a whirlwind to heaven, for this very purpose, that he might represent the person of GOD the Father, for the time when GOD the Father dwelt on earth.

Dictionary of Arts and Sciences, vol. 3. p. 2149.

Reeves and Muggleton's Spiritual Treatise, p. 3, 4, 5, 19, 21, 23.

MYSTICS, a denomination which appeared in the third century, distinguished by their professing a *pure sublime and perfect devotion*, with an *entire disinterested love of GOD*, and by their aspiring to a state of passive contemplation.

The first promoters of these sentiments, proceeded from the known doctrine of the *Platonic school*, that *the divine nature was diffused through all human souls*, or, in other words, that the *faculty of reason*, from which proceeds the health and vigor of the mind, was *an emanation from GOD into the human soul*, and comprehended in it *the principles and elements of all truth, human and divine*.

They denied that men could, by labor or study, excite this celestial flame in their breasts. Therefore, they disapproved highly of the attempts of those who by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and to discover its hidden nature. On the contrary, they maintained that *silence, tranquillity, repose, and solitude*, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the *hidden and internal word* was excited to produce its *latent virtues*, and to instruct men in the knowledge of divine things. For thus they reasoned :

They who behold, with a noble contempt, all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of an outward world, must necessarily return to GOD, when the spirit is thus disengaged from the impediments which prevent this happy union. And in this blessed frame, they not only enjoy inexpressible
raptures

raptures from their communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised in its native purity, while others behold it in a vitiated and delusive form.

The apostle tells us, that *the spirit makes intercession for us*, &c. Now if the spirit prays in us, we must resign ourselves to its motions, and be swayed and guided by its impulses, by remaining in a state of mere inaction.

As the late Rev. William Law, who was born in 1687, makes a distinguished figure among the modern Mystics, a brief account of the outlines of his system may, perhaps, be entertaining to some readers.

He supposed, that the material world was the very region which originally belonged to the fallen angels.* At length the light and spirit of GOD entered into the chaos, and turned the angel's ruined kingdom into a paradise on earth. GOD then created man, and placed him there. He was made in the image of the *triune GOD*, a *living mirror of the divine nature*; formed to enjoy communion with Father, Son, and Holy Ghost, and live on earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body. But, by his fall, he changed the light, life, and spirit of GOD, for the light, life, and spirit of the world. He died the very day of his transgression, to all the influences and operations of the spirit of GOD upon him, as we die to the influences of this world, when the soul leaves the body, and all the influences and operations of the elements of this life were open in him, as they are
in

* The world according to this author, was, before the fall, a mixture of good and evil, because temporal nature is a creation out of the strife of evil against good, which the fallen angels had brought into their kingdom.

Man, before the fall, was susceptible only of the good, and not have any knowledge that evil existed.

in any animal at its birth into this world. He became an earthly creature, subject to the dominion of this outward world ; and stood only in the highest mark of animals.

But the goodness of GOD would not leave man in this condition. Redemption from it was immediately granted, and the bruiser of the serpent brought the life, light, and spirit of heaven once more into the human nature. All men, in consequence of the Redemption of Christ, have in them the first spark or seed of the divine life, as a treasure hidden in the centre of our souls, to bring forth, by degrees, a new birth of that life, which was lost in paradise. No son of Adam can be lost only by turning away from the Saviour within him. The only religion, which can save us, must be that, which can raise the light, life, and spirit of GOD in our souls. Nothing can enter into the vegetable kingdom, till it has the vegetable life in it ; or be a member of the animal kingdom, till it has the animal life. Thus all nature joins with the gospel in affirming, that no man can enter into the kingdom of heaven, till the heavenly life is born in him. Nothing can be our righteousness or recovery, but the divine nature of Jesus Christ derived to our souls.

The arguments, which are brought in defence of this system, cannot easily be abridged in such a manner as to render them intelligible. Those, who are fond of mystical writings, are referred to the works of this ingenious author.

Mosheim's Ecclesiastical History, vol. 1. p. 222, 223.

Dictionary of Arts and Sciences, vol. 3. p. 217.

History of Religion, vol. 4. [See Mystics.]

Law's Life, p. 1.

— *Appeal, p. 4, 8, 10, 13, 27, 33, 42, 73, 83, 103, 118, 125, 139.*

— *Spirit of Prayer, p. 61, 62, 65, 68.*

— *Spirit of Love, p. 52.*

— *On Christian Regeneration, p. 1, 3, 6, 12, 21, 33, 38, 39.*



NAZAREANS, a name originally given to all Christians in general, on account that Jesus Christ was of the city of Nazareth. But afterwards it was restrained to a denomination in the first and second century, which blended Christianity and Judaism together. They held, that Christ was born of a virgin, and was also, in a *certain manner*, united to the divine nature. They refused to abandon the ceremonies prescribed by the law of *Moses*, but were far from attempting to impose the observance of these ceremonies upon the Gentile Christians.* They rejected also all those additions that were made to the Mosaic institutions by the Pharisees and Doctors of the law.

Like the Ebionites, this denomination made use of a gospel which was called indiscriminately, the gospel of the Nazarites or Hebrews.†

Mosheim's Ecclesiastical History, vol. 1. p. 173.

Broughton's Historical Library, vol. 2. p. 155.

NECESSARIANS, an appellation, which may be given to all who maintain, that moral agents act from necessity. Some suppose this necessity to be mechanical, and others moral. Mechanical necessity follows materialism. Moral necessity results from the presumption, that there is a power existing, distinct from matter. Dr. *Priestley's* scheme of mechanical or philosophical necessity has been delineated under the article Materialists, on account of its connexion with the doctrine of Materialism. The following is a sketch of the sentiments of some of the most celebrated advocates for *moral necessity*.

Mr.

* In this respect, as well as in some others, this denomination differed from the Ebionites; for they received both the Old and New Testament. [See Ebionites.]

† This is supposed by some to be the gospel St. Paul refers to in Gal. i. 6.

Mr: Leibnitz, a celebrated German philosopher, who was born in the year 1646, is a distinguished writer on this subject. He attempted to give Calvinism a more pleasing and philosophical aspect. He considered the multiplicity of worlds, which compose the universe, as one system or whole, whose greatest possible perfection is the ultimate end of creating goodness, and the sovereign purpose of governing wisdom. As the Leibnians laid down this great end, as the supreme object of GOD's universal dominion, and the scope to which all his dispensations were directed, they concluded, that if this end was proposed, it must be accomplished. Hence the doctrine of necessity, to fulfil the purposes of predestination founded on wisdom and goodness; a *necessity* physical and mechanical in the motions of material and inanimate things; but a necessity moral and spiritual in the voluntary determinations of intelligent beings, in consequence of prepollent motives, which produce their effects with certainty, though those effects are contingent, and by no means the offspring of an absolute and essentially immutable fatality.*

Mr. Leibnitz observes, that, if it be said, that the world might have been without sin and misery, such a world would not have been the best. For all things are linked together in each possible world. The universe, whatever it may be, is all of a piece, like an ocean; the least motion produces its effect to any distance, though the effect becomes less sensible in proportion to the distance. GOD having settled every thing beforehand, once for all, having foreseen good and evil actions, &c, every thing did ideally contribute, before its existence, to his creating plan; so that no alteration can be made in the universe, any more than in a number,

* Augustine, Leibnitz, and a considerable number of modern philosophers who maintain the doctrine of *necessity*, consider this necessity in moral actions as consistent with spontaneity and choice. According to them, constraint alone, and external force, destroy merit and imputation.

number, without destroying its essence, or its numerical individuality. And therefore if the least evil which happens in the world was wanting, it would not be the world, which all things duly considered, the all-wise Creator has chosen and accounted the best.

Colors are heightened by shadows, and a dissonance, well placed, renders harmony more beautiful. We desire to be frightened by rope-dancers who are ready to fall; and to shed tears at the representation of a tragedy. Does any one sufficiently relish the happiness of good health, that has never been sick?—Is it not most times necessary, that a little evil should render a good more sensible, and consequently greater?

The Edwardean scheme of *moral necessity* is as follows.

That the will is, in every case, necessarily determined by the strongest motives; and that this moral necessity may be as absolute as natural necessity; i. e. a moral effect may be as perfectly connected with its moral cause, as a naturally necessary effect is with its natural cause.

President Edwards rejects the notion of liberty, as implying any self-determining power in the will, any indifference or contingency; and defines liberty to be the power, opportunity, and advantage, which any one has to do as he pleases. This liberty is supposed to be consistent with *moral certainty*, or *necessity*.

He supports his scheme by the connexion between cause and effect—By GOD's certain foreknowledge of the volitions of moral agents, which is supposed to be inconsistent with such a contingency of those volitions, as excludes all necessity. He shews that GOD's moral excellence is necessary, yet virtuous and praise-worthy—That the acts of the will of the human soul of Christ are necessarily holy, yet virtuous, praise-worthy, and rewardable—And, that the moral
inability

inability of sinners, consisting in depravity of heart, instead of excusing, constitutes their guilt *

Lord Kaims has the following idea of necessity :

That, comparing together the moral and material world, every thing is as much the result of established laws in the one as in the other. There is nothing in the whole universe, which can properly be called contingent ; but every motion in the material, and every determination and action in the moral world, are directed by immutable laws ; so that while those laws remain in force, not the smallest link in the chain of causes and effects can be broken, nor any one thing be otherwise than it is.

That as man must act with consciousness and spontaneity, it is necessary that he should have some sense of things possible and contingent. Hence the Deity has wisely implanted a delusive sense of liberty in the mind of man ; which fits him to fulfil the ends of action to better advantage, than he could do, if he knew the necessity which really attends him.

Lord Kaims observes, that in the material world, it is found, that the representations of external objects, and their qualities, conveyed by the senses, differ sometimes from what philosophy discovers these objects and their qualities to be. Were man endowed with a microscopic eye, the bodies which surround him would appear as different from what they do at present, as if he was transported into another world. His ideas, upon that supposition, would be more agreeable to strict truth, but they would be far less serviceable in common life.

Analogous to this, in the moral world, the Deity has implanted in mankind the delusive notion of liberty of indifference, that they may be led to the proper exercise of that activity, for which they were designed.

The Baron de Montesquieu, in his *Persian Letters*, observes, that

☞ See this argument enlarged upon, in the article *Hopkinsians*,

that as GOD makes his creatures act just according to his own will, he knows every thing he thinks fit to know. But though it is in his power to see every thing, yet he does not always make use of that power. He generally leaves his creatures at liberty to act, or not act, that they may have room to be guilty or innocent. In this view he renounces his right of acting upon his creatures, and directing their resolutions. But when he chooses to know any thing, he always does know it; because he need only will, that it shall happen as he sees it; and direct the resolutions of his creatures according to his will. Thus he fetches the things, which shall happen, from among those which are merely possible, by fixing by his decrees the future determinations of the minds of his creatures; and depriving them of the power of acting, or not acting, which he has bestowed upon them.

If we may presume to make comparison of a thing, which is above all comparison, a monarch does not know what his ambassador will do in an affair of importance. If he thinks fit to know it, he need only give him direction to behave so and so; and he may be assured he will follow his directions.

President Edwards makes the following distinction between his, and Lord Kaimes's ideas of necessity.

I. Lord Kaimes supposes, that such a necessity takes place with respect to all men's actions, as is inconsistent with liberty. Edwards maintains, that the *moral necessity*, which universally takes place, is not inconsistent with the utmost liberty, which can be defined, or conceived.

II. Kaimes seems every where to suppose, that necessity, properly so called, attends all men's actions; and that the terms *unavoidable*, *impossible*, &c. are equally applicable to the case of moral and natural necessity.

Edwards maintains, that such a necessity as attends the acts of men's wills, can with more propriety be called certainty;

cainty ; it being no other, than the certain connexion between the subject and predicate of the proposition, which affirms their existence.

III. Kaims supposes, that if mankind could clearly see the real necessity of their actions, they would not appear to themselves, or others, praiseworthy, culpable, or accountable for their actions.

Edwards maintains, that *moral necessity*, or certainty, is perfectly consistent with praise and blame, rewards and punishments.

Lord Kaims agrees with president Edwards, in supposing, that praise or blame rests ultimately on the disposition, or frame of mind.

The Rev. Mr. Dawson, in a late pamphlet entitled, *The Necessarian, or, the Question concerning Liberty and Necessity* stated and discussed, endeavours to prove, that the will is determined by motives. He accounts, however, every act, which proceeds not from mechanical force, a *voluntary act*. Every voluntary act he calls a free act, because it proceeds from the *will*, from the man himself. But calls that *voluntary act* necessary, in conformity to their idea of necessity, who, on supposition of the will's being determined by motives, will not allow it to be free, though voluntary. Having established this species of necessity, he endeavours to shew, that free will leaves no foundation for attributing merit, or demerit to the agent. And, that on the contrary, the doctrine of necessity does that, which the doctrine of free will does not. By leaving the foundation of morality secure, it leaves a foundation for merit and demerit, viz. the moral nature of actions. The morality of an action is its motive. That, which gives the action its *moral quality*. gives it at the same time its worth, or merit. But on the doctrine of free will there can be no foundation for attributing merit, or demerit to the agent, because it destroys all distinctions between actions ; good and bad being terms
without

without a meaning, when applied to actions without a *moral motive*.

As in the account of Dr. Priestley's sentiments, the manner in which that celebrated author distinguishes his scheme of *philosophical necessity* from the Calvinistic doctrine of predestination is inserted, perhaps those, who are fond of speculating on this subject, will be gratified, by being presented, on the other hand, with the following distinction, which the Rev. Mr. Emmons of Franklin has made between the Calvinistic idea of necessity, and Dr. Priestley's,

It has long been a subject of controversy among Arminians and Calvinists, whether moral agents can act of necessity. Upon this subject, Dr. Priestley takes the Calvinistic side, and labors to prove the doctrine of necessity upon the general principle, that no effect can exist without a cause. His train of reasoning runs very much in this form : Every volition must be an effect ; every effect must have a cause ; every cause must necessarily produce its effect ; therefore every volition, as well as every other effect, must be necessary. But though he agrees with Calvinists in their first principle, and general mode of reasoning ; yet, in one very capital point, he differs from them totally. For he maintains, that motives, which are the cause of volitions, must operate mechanically, which, they suppose, totally destroys the freedom of the will. He is obliged to maintain the mechanical operation of motives, by his maintaining the *materiality* of the soul. If the soul is material, the natural conclusion is, that motives must act upon it, by a mechanical operation. This conclusion, he owns, he means to draw from the doctrine of *materialism*. In the preface to his illustrations of philosophical necessity, he says, " Every thing belonging to the doctrine of materialism is in fact, an argument for the doctrine of necessity ; and, consequently, the doctrine of necessity is a direct inference from materialism."

But

But President Edwards supposes, that mechanical necessity is precisely the same as natural necessity, coercion, or constraint, which he therefore considers as entirely subversive of moral freedom. Hence he expressly denies, in his *Treatise on the Will*, that motives act upon the mind, as weights do upon the scale, by a mechanical operation. Indeed all Calvinists maintain, that motives govern the will by a *moral*, and not by a mechanical influence. For though they allow, that *moral* causes as *really*, and as *necessarily* produce *moral* effects, as *mechanical* causes produce *mechanical* effects; yet they deny that *moral* and *mechanical* necessity are the same. It is, therefore, carefully to be observed, that the Materialists plead for such a mechanical operation of motives upon the mind, as the Calvinists suppose must inevitably destroy its liberty, or moral freedom.

Mosheim's Ecclesiastical History, vol. 5. p. 24.

Leibnitz's Essay, On the Goodness of GOD, the Free-will of Man, &c.

Letters between Clarke and Leibnitz,

Edwards on the Will, p. 17, 23, 164, 190, 195, 213.

Kaims's Essays, p. 114, 115, 116, 139, 155.

Montesquieu's Persian Letters, p. 134, 135, 136.

Dawson's Letters on Liberty and Necessity, p. 12, 56, 64, 65, 70, 71.

NEONOMIANS. So called from the Greek *νεος* *new* and *νομος* *law*, signifying a *new law*, because this denomination maintain, that the gospel is a *new law*, the condition whereof is imperfect, though sincere, and persevering obedience.

Chauncy's Neonomianism Unmasked.

NESTORIANS, a denomination which arose in the fifth century; so called from Nestorius, bishop of Constantinople.

This denomination maintain, that the union of Christ's divinity with his humanity, is a *union of will, operation, and*

benevolence. For the *divine Word* is perfect in his *nature* and *person*. The human nature united to him, is likewise a perfect *humanity* in its *nature* and *person*; neither of them is changed, or undergoes any alteration. Therefore there are two *persons* in Jesus Christ, and two *natures*, united by one *operation* and *will*.

They supposed that as there were two distinct *natures* in Christ, the *divine* and *human*, it was only the human nature which suffered. They considered Jesus as having been a *mere man* till the spirit of GOD came on him at his *baptism*. And also that he was a mere man in his suffering and death.

Nestorius asserted, that though the Virgin Mary was the mother of Jesus Christ, as a man, yet she was not the mother of GOD, because no human creature could impart that to another which she did not possess herself.

In the Nestorian controversy, the contending parties seem to have been all of one opinion, as to the doctrine of the Trinity, in opposition to the Arians; and to have held the consubstantiality, coeternity, and natural coequality of the three divine persons or hypostases.

The generality of the Christians in the Levant, are called Nestorians.

Priestley's History of Early Opinions, vol. 4. p. 252.
Jortin's Remarks on Ecclesiastical History, vol. 4. p. 278.
Memoirs of Literature, vol. 5, p. 137.
Bailey's Dictionary, vol. 2. [See Nestorians.]

NICOLAITANS, a denomination in the first century; so called from Nicolas, one of the first seven deacons of Jerusalem.

They made no difference between ordinary meats, and those offered to idols; allowed a community of wives; and indulged themselves in all sensual pleasures without restraint.

Dupin's Church History, vol. 1. p. 30.
Broughton's Historical Library, vol. 2. p. 170.

NOETIANS,

NOETIANS, a denomination which arose in the third century, followers of Noetus, who pretended that he was another Moses sent by GOD ; and that his brother was a new Aaron.

He affirmed, that the supreme GOD, whom he called the *Father*, and considered as absolutely indivisible, united himself to the man Christ, whom he called the *Son*, and was born and crucified with him. From this opinion *Noetus* and his followers were distinguished by the title of *Patripassians*, i. e. persons who believe that the supreme Father of the universe, and not any other divine person, had expiated the guilt of the human race.

Mosheim's Ecclesiastical History, vol. 1. p. 246, 247.

Broughton's Historical Library, vol. 2. p. 172.

NOVATIANS, a denomination in the third century. They derive their name from their founders, Novat and Novation ; the first a priest of the church of Carthage ; the other, of that of Rome.

This denomination laid it down for a fundamental tenet, that the church of Christ ought to be pure and free from every stain ; and that the sinner who had once fallen into any offence, could not again become a member of it, though they did not refuse him the hopes of eternal life.

Hence they looked upon every society which re-admitted those to their communion, who after baptism had fallen into heinous crimes, as unworthy the title of a christian church.

They separated from the church of Rome, because they admitted to communion, those who had fallen off in time of persecution, which opinion they founded on Heb. vi. 6. They obliged such as came over to them from the general body of Christians, to submit to baptism a second time, as a necessary preparation for entering into their society.

This denomination also condemned second marriages,
and

and denied communion forever to such as, after baptism, married a second time.

They assumed to themselves the title of *Cathari*, i. e. *the pure*.

Forney's Ecclesiastical History, vol. 1. p. 64.

Mosheim's ibid. vol. 1. p. 250, 251.

History of Religion, vol 4. [See Novatians.]

Broughton's Historical Library, vol. 2. p. 173.



OPHITES, a denomination which appeared in the second century; whose leader was called Euphrates. They derive their name from their maintaining the following tenet, viz. That the serpent by which our first parents were deceived, was either Christ himself, or Sophia, concealed under the form of that animal. In consequence of this opinion, they offered a subordinate kind of divine worship to a certain number of serpents, which they nourished and esteemed sacred.

It is said they kept a live serpent in a kind of cage. At certain times, they opened the door, and called the serpent. The animal came out, and mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed among the company, who all kissed the serpent. This they called their *Eucharist*.

Their other opinions were similar with the rest of the Egyptian Gnostics. [See Gnostics.]

Broughton, ibid. p. 191.

Mosheim's Ecclesiastical History, vol. 1. p. 189, 190.

ORIGENISTS, a denomination which appeared in the third century, and derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy.

He

He alleged that the source of many evils lies in adhering to the literal and external part of scripture. And that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense, arising from the nature of things themselves.

The principal tenets ascribed to Origen, together with a few of the reasons made use of in their defence, are comprehended in the following summary.

I. That there is a pre-existent state of human souls.

For the nature of the soul is such, as makes her capable of existing eternally, backward as well as forward. For her spiritual essence, as such, makes it impossible that she should, either through age or violence, be dissolved; so that nothing is wanting to her existence, but his good pleasure from whom all things proceed. And if according to the Platonic scheme, we assign the production of all things to the exuberant fulness of life in the Deity, which through the blessed necessity of his communicative nature empties itself into all possibilities of being, as into so many capable receptacles, we must suppose her existence in a sense necessary, and in a *degree* co-eternal with GOD.

II. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state.

For we may be assured from the infinite goodness of their Creator, that they were at first joined to the purest matter,* and placed in those regions of the universe which were most suitable to the purity of essence they then possessed: for that the souls of men are an order of essentially incorporeal spirits, their deep immersion into *terrestrial matter*, the modification of all their operations by it, and the *heavenly body* promised in the gospel, as the highest perfection

* Origen supposed that our souls being incorporeal and invisible, always stand in need of bodies suitable to the nature of the places where they exist.

perfection of our renewed nature clearly evince. Therefore if our souls existed before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And certainly he, whose overflowing goodness brought them into existence, would not deprive them of their felicity, until, by their mutability, they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception of such a degree of corporeal life, as was exactly answerable to their present disposition of spirit. Hence it was necessary that they should become terrestrial men.

III. That the *soul* of Christ was united to the *Word* before the incarnation.*

For the scriptures teach us, that the soul of the Messiah was created before the beginning of the world: see Phil. ii. 5, 6, 7. This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in scripture. Though the humanity of Christ was so god-like, he emptied himself of this fulness of life and glory, *to take upon him the form of a servant*. It was this Messiah who conversed with the patriarchs under a human form: it was he who appeared to Moses upon the holy mount: it was he who spoke to the prophets under a visible appearance: and it is he who will at last come in triumph upon the clouds, to restore the universe to its primitive splendor and felicity.

IV. That at the resurrection we shall be clothed with etherial bodies.

For the elements of our terrestrial compositions are such, as almost fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with, the more perfect is her life and operations. Besides, the supreme goodness, who made all things, assures us, he made all things
best

* See this subject more fully illustrated in Dr. Watts's *Glory of Christ*,

best at first ; and therefore his recovery of us to our lost happiness, (which is the design of the gospel) must restore us to our better bodies and happier habitations ; which is evident from 1 Cor. xv. 49—2 Cor. v. 1, and other texts of scripture.

V. That after long periods of time, the damned shall be released from their torments, and restored to a new state of probation.

For the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan. For this sharper kind of favor has a righteous place in such creatures, as are by nature mutable. Though sin has extinguished or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If therefore the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature.

As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analagous to this in the intellectual system : and since the spirits created by GOD are *emanations* and *streams* from his own *abyss of being* ; and as *self-existent power* must needs subject all *beings to itself*, the Deity could not but impress upon her intimate natures and substances, a *central tendency* towards himself, an *essential principle* of *re-union* to their *great original*.

VI. That the earth, after its conflagration, shall become habitable again, and be the mansion of men, and other animals, and that in eternal vicissitudes.

For it is thus expressed in Isaiah, *Behold I make new heavens and a new earth.* &c. and in Heb. i. 10., 11, 12, *Thou LORD in the beginning hast laid the foundations of the earth ; as a vesture shalt thou change them, and they shall be changed,*
&c.

&c. Where there is only a change, the substance is not destroyed; this change being only as that of a garment worn out and decaying. *The fashion of the world passes away* like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire.

Mosheim's Ecclesiastical History, vol. 1. p. 219, 225.

Cudworth's Intellectual System, vol. 2. p. 818.

The Phoenix, vol. 1. p. 16, 17, 18, 28, 29, 31, 32, 46, 47, 49, 50, 56, 57.

Cheyne's Philosophical Principles of Religion, p. 47, 84. Travels of Cyrus, p. 235, 238.

OSIANDRIANS, a denomination among the Lutherans, which was founded in the year 1550, by Andrew Oslander, a celebrated German divine, whose doctrine amounted to the following propositions.

I. That Christ, considered in his *human nature only*, could not, by his obedience to the divine law, obtain *justification* and pardon for sinners, neither can we be *justified* before GOD by embracing and applying to ourselves, through faith, the *righteousness* and obedience of the man Christ. It is only through that eternal and *essential righteousness* which dwells in Christ *considered as GOD*, and which resides in his divine nature, that is united to the human, that mankind can obtain complete justification.

II. That man becomes a partaker of this *divine righteousness* by faith; since it is in consequence of this uniting principle, that Christ dwells in the heart of man, with his divine righteousness. Now wherever this divine righteousness dwells, *there GOD* can behold no sin. Therefore, when it is present with Christ in the hearts of the regenerate, they are, on its account, considered by the Deity as *righteous*, although they be sinners. Moreover, this *divine*
and

and *justifying righteousness* of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue.

Mosheim's Ecclesiastical History, vol. 4. p. 46.

OSSENIANS, a denomination in the first century, which taught, that faith may and ought to be dissembled.

Dufresnoy's Chronological Tables, vol. 2, p. 195.



PAPISTS. So called by Protestants, from their adhering to the Pope. Roman Catholics is the title which they apply to themselves.

The word Pope is derived from the Greek of Πάππας which signifies a father ; hence he is styled the Father of the church.

This pontiff is likewise called the Vicar of Jesus Christ, the visible head of the church, and the successor of St. Peter.

He wears the keys, as an emblem of his power to open the gates of heaven to repentant sinners, and to excommunicate obstinate offenders. And he wears the triple crown, to inform the christian world, that he is constituted with spiritual jurisdiction over priests, emperors, and kings.

This denomination suppose, that the bishops of Rome are the defendants of St. Peter, and in that quality have, from the beginning, exercised jurisdiction over the churches.

On the other hand, many Protestant writers have dated the rise of the Papal power, from the year 606, when Pope Boniface III, assumed the title of Universal Bishop, conferred upon him by Phocas, ending A. D. 1866.. Others fix it about the middle of the eighth century, A. D. 756, when Pepin invested Pope Stephen with the temporal dominion of Rome, and the neighbouring territories, upon the ceasing of the exarchate of Ravenna.

They suppose, in the primitive church, the jurisdiction of bishops was equal and co-ordinate. They derived, perhaps, some degree of pre-eminence from the dignity of the see in which they presided. They possessed, however, no real authority, or pre-eminence, but what they acquired by superior abilities, or superior sanctity. As Rome had been so long the seat of empire, and capital of the world, its bishops were on that account, entitled to respect. They received it; but, during several ages, they claimed and received nothing more. From those humble beginnings, they advanced with such an adventurous and well directed ambition, that they established a spiritual dominion over the minds and consciences of men, to which all Europe submitted with implicit obedience; till at length their formidable power was weakened by the reformation.

The principal points which distinguish the Papists from the Protestants, together with a few of the reasons they bring to support their sentiments, are comprised in the following summary.

I. That St. Peter was designed by Christ to be the head of the church; and the bishops of Rome being his successors, have the same apostolic authority.

For our Saviour declares, in Matt. xi. 18. *Thou art Peter, and upon this rock will I build my church*: Therefore the church is built upon Peter.*

A succession in the church is now necessary in the New Testament, as *Aaron* had his succession in the Old; but there can be no certain succession now shewn, but in the chair

* The general doctrine of the church of *Rome*, is, that Peter was not only appointed by our Saviour, the chief of the Apostles, and head of the universal church, but that after having been seven years bishop at *Antioch*, he came to *Rome*, where he was bishop twenty-five years, and suffered martyrdom under the Emperor *Nero*.

chair of St. *Peter* at Rome: Therefore the bishops of Rome are the true successors of *Peter*.

The church of the Old Testament was a figure of the church under the New; but they had a *High Priest* above the rest; therefore the *Pope* is superior to other bishops.

II. That the Roman Catholic church is the mother and mistress of all churches; and cannot possibly err in matters of faith.

For the church has the spirit of GOD, to lead it into all truth. *The gates of hell shall not prevail against it.* Matt. xi. 18. Christ, who is the *way*, the *truth*, and the *life*, has promised to the pastors, and teachers of the church to be *with them always, even to the end of the world.* Matt. xxviii. 10,*

It is from the testimony and authority of the church, that we receive the scriptures, and believe them to be the word of GOD. And as she can assuredly tell us what particular book is the word of GOD, she can with the same confidence inform us, what is the true sense of scripture in controverted points of faith.

III. That the scriptures are not sufficient, without tradition, and that apostolical traditions are of equal authority with the scriptures.

For St. Peter assures us, that in St. Paul's epistles, there *are some things hard to be understood, which they who are unlearned and unstable, wrest, as they do also the other scriptures, to their own destruction.* 2 Pet. iii. 16.

We are directed in 2 Theff. ii. 15, *To stand fast and hold*
the

* The Catholics do not profess to believe that the Pope is infallible, separated from the church. According to them, infallibility resides in the representatives of the universal Catholic church; i. e. the body of bishops, uniting and agreeing with their head, the bishop of Rome.

the traditions, which we have been taught, whether by word, or by epistle.

IV. That there are seven sacraments, instituted by Jesus Christ, viz. *Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony*: and that they confer grace.

To prove that *Confirmation* or imposition of hands, is a sacrament, the Roman Catholics argue from Acts viii. 17. *They did lay their hands upon them, and they received the Holy Ghost.* This imposition of hands, together with the prayers here specified, was no doubt the sacrament of *Confirmation*. For here is an outward sign, and spiritual grace; therefore *Confirmation* is a sacrament.*

Penance is a sacrament in which the sins we commit after baptism, are forgiven.† It includes in it contrition and painful sorrow of heart, confession to the priest, and satisfaction to GOD for our sins, and likewise the absolution pronounced by the priest ‡ as minister of the sacrament.

Christ

* The church of Rome maintains, that *Confirmation* is that which makes us perfect Christians. The bishop administers this sacrament to baptized persons only, by the imposition of hands and prayer. He likewise uses the ceremony, which is not considered universally to be essential of anointing the person confirmed in the forehead with consecrated oil and balm in the manner of a cross, and pronounces these words, *I sign thee with the sign of the cross, and confirm thee with the chrism of salvation in the name of the Father, Son, and Holy Ghost.*

† The Catholics say, that Christ alone, through the infinite dignity of his person, is able to offer up to GOD a sufficient satisfaction for our sins. But having satisfied superabundantly, he could apply this satisfaction to us, either by granting an entire remission, or changing an eternal punishment into a temporal one.

‡ The absolution given by the priest, after confession is in this manner, *Our Lord Jesus Christ who has left power in his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed*

Christ instituted this sacrament when he breathed upon his apostles, after his resurrection, and said unto them, *Receive ye the Holy Ghost, whose sins ye remit, are remitted; whose sins ye retain, are retained.* John xx. 23. The power of the priesthood to remit sins is here bestowed upon the apostles and their successors; therefore *penance* is truly and properly a sacrament.

To prove that *Extreme Unction* or anointing the sick with oil, is truly a sacrament, the Roman Catholics argue from James i. 14, 15, quoting the text as it is in the vulgate translation; *Is any sick among you, let him call for the priests of the church, and let them pray over him, anointing him with oil in the name of the LORD; and the prayer of faith shall heal the sick, and the LORD shall raise him up, and if he has committed sins, they shall be forgiven him.*

That *Holy Orders* is a sacrament, appears from 1 Tim. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on the hands of the presbytery.*

That *Marriage* is a sacrament, is evident from Eph. v. 32. *This is a great mystery.* Matrimony is here a sign of an holy thing, representing the conjunction of Christ, and his church. Therefore it is a sacrament.*

V.

mitted to me, I absolve thee from all thy sins, in the name of the Father, Son, and Holy Ghost. Amen.

Christ, say this denomination, having left this power to the pastors of his church, the sentence is looked up as rendered by him, who has established them judges, It is his invisible high priest who interiorly absolves the penitent, while the priest exteriorly exercises the function.

* Notwithstanding this, they enjoin the celibacy of the clergy, and pretend it was enjoined upon them as the condition of their ordination, even from the apostolic age.

The church of Rome do not allow their clergy to marry, because they do not think it proper, that those, who by their office and function, ought to be wholly devoted to GOD, should be diverted from those duties by the distractions of a married life, 1 Cor. xiii. 32, 33.

V. That in the mass, there is offered unto GOD a true and propitiatory sacrifice for the quick and dead ; and that in the sacrament of the Eucharist, under the forms of *bread* and *wine*, is *really* and *substantially present* the *body* and *blood*, together with the *soul* and *divinity* of our Lord Jesus Christ : and that there is a *conversion* made of the whole *substance* of the *bread* into his *body*. and of the *wine* into his *blood*, which is called *transubstantiation*.

In Mal. i, 10, 11, GOD rejects the Jewish sacrifice, but declares his acceptance of that sacrifice, or pure offering, which shall be made to him in every place among the Gentiles ; which this denomination suppose refers to the sacrifice of the mass.

Christ, in the institution of this sacrament, said to his apostles, *This is my body*, Matt. xxvi. 26. i. e. that which is contained under the form of bread is my true body. Christ transfigured his body marvellously on the mount, Mark ix. Therefore he is able to exhibit his body under the forms of bread and wine.*

It is a matter of discipline, not of doctrine, in the Roman

* The Catholics suppose, that the change is made, when the words of consecration, ordained by Christ, are pronounced by the priest. Then after having adored, the priest elevates the host, and the chalice to be seen and adored by the people, and to represent the elevation of Christ on the cross. Christ's words, say the Catholics, deter them from referring those exterior appearances to the substance of bread, and teach them his body is really present. Hence they pay it their adorations.

The priest, in saying mass, makes a solemn offering to God in behalf of himself and the people ; and the Catholics suppose, Jesus Christ, who is present on the altar, offers up himself to his eternal Father.

man Catholic church, to receive the Eucharist in one kind, that is, in bread only.*

VI. That there is a Purgatory ; and that souls kept prisoners there, do receive help by the suffrages of the faithful. †

For it is said in 1 Cor. iii. 15. *If any man's work shall be burned, he shall suffer loss ; but he himself shall be saved ; yet so as by fire :* which, say they, may be understood of the flames of Purgatory.

VII. That the saints reigning with Christ are to be honored and invoked ; and that they do offer prayers unto GOD for us ; and their relics are to be had in veneration ‡

For we have instances in scripture of honors and veneration paid to the angels by the servants of GOD. See Josh. v. 14, 15.

GOD has promised to his saints, power over all nations. Rev. ii, 26, 27. Therefore all nations ought to honor the saints, as having received from GOD this kingly power over them.

In Rev. v. 8. *The elders are said, to have golden vials full of odors, which are the prayers of the saints.* See also Rev. viii. 4. Zech. i. 12.

VIII. That the *images* of Christ, of the blessed Virgin, the mother of GOD, and of other saints, ought to be retained

* All the priests, though of the most exalted degree, in private communion, receive as others do in one kind.

† The Roman Catholics suppose, that souls are released from Purgatory by the prayers and oblations, which are offered for them, principally by the holy sacrifice of the mass. They call Purgatory, a middle state of souls, where those enter, who depart this life in GOD's grace, yet not without some less stains, or guilt of punishment, which retard them from entering heaven.

‡ The Catholics say, they do not give divine, but only relative honor to the highest angel or saint.

tained in churches, and honor and veneration ought to be given unto them.*

For, the *images of cherubims* were allowed in the temple ; therefore *images* should be placed in churches, and had in veneration:

IX. That the power of indulgencies was left by Christ to the church, and that the use of them is very beneficial to christian people. †

For, say they, the power of granting indulgencies was left by Christ to the church. Matt. xvi. 19. *I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.*

By an indulgence, the Catholics say, they apply the merit of Christ's life and death to their souls, and through his, those of the holy saints and martyrs.

The church of Rome receives the Apostle's creed, the Nicene, and Athanasian creeds. They receive and profess all other things delivered, defined, and declared by the canons, and general councils, and particularly by the council of Trent. ‡

The

* The council of Trent ordains, that all the honor, which is given to images, should be referred to the originals which are represented by them.

† The Catholics say, they do not mean by indulgencies leave to commit sin, nor pardon for sins to come ; but only releasing by the power of the keys, committed to the church, the debt of temporal punishment, which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by repentance and confession.

An indulgence is granted by none but the higher powers of the church ; as by the bishops, and the supreme head, the Pope.

‡ A convocation of Roman Catholic cardinals, archbishops, bishops

The following ceremonies, and many others too tedious to enumerate, are practised by the church of Rome in their religious worship.

I. They make use of the sign of the cross in all their sacraments, to give us to understand, that they have their whole force and efficacy from the cross.

II. Sprinkling holy water by the priest, on solemn days, is used likewise by every one going in, or coming out of a church.

III. The ceremony of blessing bells, is by the Catholics called christening them: because the name of some faint is ascribed to them, by virtue of whose invocation they are presented, in order that they may obtain his favor and protection.

IV. They have a custom of bowing at the name of Jesus.

V. They keep a number of lamps and wax candles continually burning before the shrines and images of the saints.

VI. They make use of incense, and have lighted candles upon the altar at the celebration of mass.

VII. The practice of washing the poor's feet is solemnized on holy thursday, by all the princes of the Romish religion in Europe.

The church of Rome observes a variety of holy days, as the festivals of Christ and his apostles, the festivals of the saints, &c.

The church of Rome grants a Jubilee, i. e. a *general indulgence*, every twenty-fifth year, and oftener upon emergent occasions.*

Z

For

bishops, and divines, who assembled at Trent, by virtue of a bill from the Pope, A. D. 1516. This was the last general council, called in opposition to the doctrines of Luther and Calvin.

* A Jubilee is a solemn indulgence, with certain privileges not granted on other occasions; and extends to the whole church.

For an account of the extent, and present state of the Roman Catholic religion, [see Part II.]

Pope Pius's Creed.

B. Juet's Exposition of the Catholic Creed, p. 62, 77, 85, 107.

Chaloner's True Principles of a Catholic, p. 8. &c.

Gothor's Papist Misrepresented and Represented, p. 22.

Grounds of the Catholic Doctrine, p. 10, 11, 24, 25, 30, 34.

Explication of the Sacrifice of the Mass, p. 22, 35.

Roman Catholic Principles, p. 5, &c.

Brent's Council of Trent, p. 806.

Biagham's Works, vol. 1. p. 153.

Walche's History of the Popes, p. 24.

Robertson's History of Charles V.

PARMENIANITES. [See Donatists.]

PASAGINIANS, a denomination which arose in the twelfth century, known also by the name of the *Circumcised*. Their distinguishing tenets were as follow :

I. That the observation of the law of *Moses*, in every thing, except the offering of sacrifices, was obligatory upon Christians. In consequence of which, they circumcised their followers, abstained from those meats, the use of which was prohibited under the Mosaic economy, and celebrated the Jewish sabbath.

II. That Christ was no more than the *first and purest creature of GOD*.

This denomination had the utmost aversion to the doctrine and discipline of the church of Rome.

Mosheim's Ecclesiastical History. vol. 2. p. 456.

PASSALORYNCHITES, a branch of the *Montanists*. They held, that in order to be saved, it was necessary to observe a perpetual silence ; wherefore they kept their finger constantly upon their mouth, and dared not open it, even to say their prayers.

Their name is derived from the Greek *πασσαλος* a *nail*, and

and *pu a nostril* ; because, when they carried their finger to their mouth, they touched their nose.

Broughton's Historical Library, vol. 2. p. 224.

PATRICIANS, a denomination which arose in the second century ; so called from *Patricius* their leader.

Their distinguishing tenet was, that the substance of the flesh is not the work of GOD, but of the Devil. On which account they bore such hatred to their own bodies, as sometimes to kill themselves.

Bailey's Dictionary, vol. 2. [See Patricians.]

PATRIPASSIANS. [See Noetians and Monarchians.]

PAULIANS, OR PAULIANISTS, a denomination which appeared in the third century ; so called from *Paul* of *Samosata*, bishop of Antioch.

He taught that the *Son* and the *Holy Ghost* exist in GOD in the same manner, as the faculties of *reason* and *activity* do in man. That Christ was born of a mere man ; but that the *reason* or *wisdom* of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations ; and finally, that on account of this union of the *divine Word* with the *man* Jesus, Christ might, though improperly, be called GOD.

Mosheim's Ecclesiastical History, vol. 1. p. 248.

PAULICIANS, a denomination formed in the seventh century, by two brothers, Paul and John, inhabitants of Jerusalem ; from the former of whom they derive their name. The tenets attributed to this sect are as follow :

I. That the inferior and visible world is not the production of the *Supreme Being*.

II.

II. That the *evil principle* was engendered by *darkness* and *fire* ; not self-originated and eternal.*

III. That though Christ was the Son of *Mary*, yet he brought from heaven his human nature.

IV. That Christ was clothed with an *etherial, celestial, and impassible* body, and did not *really* expire on the *cross*. Hence they refused to pay religious homage to the *cross*.

V. That the bread and wine, which Christ is said to have administered to his disciples at his last supper, only signifies the *divine discourses* and exhortations of the Saviour, which are a *spiritual food* and nourishment to the soul, and fill it with *repose, satisfaction, and delight*. Hence they refused to celebrate the institution of the Lord's supper.

VI. They rejected the books of the Old Testament, and looked upon its writers as inspired by the *Creator of the world*, and not by the *Supreme God*. They received all the books of the New Testament, except the epistles of *St. Peter*, which they rejected, for reasons unknown to us.

This denomination had not, like the Manicheans, an ecclesiastical government administered by bishops, priests, and deacons. They had no sacred order of men distinguished by their manner of life, their habit, or any other circumstance from the rest of the assembly : nor had councils, synods, or such like institutions, any place in their religious policy. They had certain doctors whom they called *Sunecdemi*, i. e. companions in the journey of life ; and also *Notarii*. Among these there reigned a perfect equality, and they had no peculiar rights, privileges, nor any external mark of dignity to distinguish them from the people. The
only

* They considered eternal matter as the source of all evil ; and believed that this matter, endued from all eternity with life and motion, had produced an active principle ; which is the fountain of vice, misery, and disorder ; and is the author of all material substances, while God is the Creator and the Father of spirits.

only singularity which attended their promotion to the rank of doctors was, that they changed their lay-names for scripture ones, as if there had been something peculiarly venerable in the names of holy men, whose lives and actions are recorded in the sacred writings.

For the arguments this denomination make use of to support their doctrine of two principles, see Manicheans.

Mosheim's Ecclesiastical History, vol. 2. p. 175, 176.

PEDOBAPTISTS. So called from the Greek of *παιδος* and *βαπτιστης*. This denomination are distinguished by their adherence to infant baptism, which they perform by affusion or sprinkling.

It seems to be a name common to several religious denominations. It includes Episcopalians, Congregationalists, Presbyterians, Sandemanians, and others.

They all profess to believe, that baptism is to be administered to believers and their children, and that the infants of visible Christians belong to the visible church of Christ.

In support of infant baptism, they use the following arguments.

That the visible church is one and the same visible body, both under the law, and under the gospel.

It appears that the visible church of Christ now is the same visible body continued from Abraham. For the Gentiles are grafted into the same stock from which the unbelieving Jews were broken off. Rom. xi. 17. *And thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree.* That the Gentiles should be fellow heirs of the same body, and partakers of his promise in Christ by the gospel. See also Matt xxi. 43. Eph. ii, to the end.

The covenant made with Abraham was the covenant of grace.

For

For Abraham is the father of all believers in Christ. They are all blessed with faithful Abraham. They are all his children. GOD preached before the gospel unto Abraham, that *the blessing of Abraham might come on the Gentiles through Jesus Christ.*

Believers, being the seed of Abraham, are under the same covenant, and entitled to the same privileges, which they may justly claim for their infants. For *the promise is unto you, and to your children, and to all that are afar off, even as many as the LORD our GOD shall call.* Acts ii. 39.

Baptism is now used in the room of circumcision, For,

I. Circumcision was appointed to be the token of the covenant of grace. It was a sign and seal of the righteousness of faith. The same thing is signified by christian baptism.

II. Circumcision was appointed to be the sacred symbol of initiation into the visible church. So baptism is a seal of initiation into the visible church.

III. The same inward grace is signified both by circumcision and by baptism. Circumcision and baptism are substantially a sign of one and the same thing. To be a Jew inwardly by being circumcised with the circumcision of the heart, and to be a Christian inwardly by being washed with the washing of regeneration, is one and the same thing.

Baptism is called the circumcision of Christ.

Infant baptism was the approved practice of the apostles.

For the scriptures give us an account of the baptism of households, and those no doubt contained children. The jailor, and his household were baptized. So also was Lydia, and her household. And St. Paul tells us he baptized the household of Stephanus.

The Pedobaptists practise baptism by affusion, or sprinkling, which they assert is scriptural, from the import of the
original

original word, which, say they, signifies washing, and is used in scripture for washing things, which were not dipped in water. Luke xi. 38. Matt. vii. 4.

The influences of the spirit, represented in baptism, are often expressed by pouring or sprinkling, as the renewing of the Holy Ghost, which he has poured out or shed on us abundantly. The Pedobaptists suppose that sprinkling was the practice of the apostles, because such great numbers were converted and baptized, where the circumstances, shortness of time, and situation of place rendered it unlikely, that they were baptized by immersion. They do not, however, deny the validity, but only the necessity, of baptizing by plunging.

Among the denomination of Pedobaptists, there are some who assert, that the baptism of Christ by John is not an example of christian imitation.

They say, Christ was not baptized to manifest his repentance. Neither did he submit to baptism as an example to the Jewish nation. Nor was his baptism a token of being washed from sin.

They say, his baptism was a conformity to the law of priestly consecrations. For it answered to the washing of the high priest at his admission to the priesthood. The thing signified by the holy garments and holy crown of Aaron, were accomplished at the baptism of Christ. The holy anointing of Aaron was fulfilled, when Christ received baptism.

They attempt to prove that John's baptism was not christian baptism.

I. For the grand design of John's baptism was the discovery or manifestation of Christ; but christian baptism is used for different purposes.

II. John's baptism began and ended under the legal dispensation.

penfation. The gospel kingdom did not begin, until Chrift arofe from the dead.

John's baptifm was completed before the death of Chrift, and confequently fell fhort of New Testament times, for, *where a testament is, there muft alfo of neceffity be the death of the teftator.*

III. The holy Trinity was not named in John's baptifm. This is plain, becaufe there is an account, that *some were baptized by John, and yet had not heard of the Holy Ghoft.* See Acts xix. 2, 5. The confequence is, John's baptifm was not christian baptifm.

Clark's Scripture Grounds of the Baptifm of Infants.

Parfon's Infant Baptifm Vindicated.

Boftwick's Vindication of Infant Baptifm.

Lathrop's Sprinkling, a Scripture Mode, &c.

Cleveland on Infant Baptifm, &c.

Fifhe's Japheth Dwelling in the Tents of Shem.

Lewis's Covenant Interest of the Children of Believers.

Towgood's Baptifm of Infants, a Reasonable Service.

Strong's Demonftration of Infant Baptifm.

Glaſs's Diſſertation on Infant Baptifm.

Allen's Eſſay on Outward Chriſtian Baptifm.

Fifh and Crane's Baptifm of Jeſus Chriſt not to be Imitated by Chriſtians.

PELAGIANS, a denomination which arofe in the fifth century ; fo called from Pelagius, a monk, who looked upon the doctrines, which were commonly received concerning the *original corruption of human nature*, and the neceffity of *divine grace to enlighten the underſtanding and purify the heart*, as prejudicial to the progreſs of holineſs and virtue, and tending to eſta bliſh mankind in a preſumptuous and fatal ſecurity. He maintained the following doctrines :

I. That the fins of our *fiſt parents* were imputed to them only, and not to their poſterity. And that we derive no corruption from their fall, but are born as pure and unſpotted

spotted as Adam came out of the forming hand of his Creator.

II. That mankind therefore are capable of repentance and amendment, and of arriving to the highest degrees of piety and virtue, by the use of their natural faculties and powers. That indeed *external grace* is necessary to excite their endeavours, but that they have no need of the internal succours of the divine spirit.

III. That Adam was by nature, mortal ; and whether he had sinned or not, would certainly have died.

IV. That the grace of GOD is given in proportion to our merits.

V. That mankind may arrive at a state of perfection in this life.

VI. That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.

Mosheim's Ecclesiastical History. vol. 1. p. 412.

Dictionary of Arts and Sciences, vol. 3, p. 2378.

PEPUZIANS, [See Montanists.]

PETROBRUSSIANS, a denomination which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines :

I. That no persons whatever were to be baptized before they came to the full use of their reason.

II. That it was an idle superstition to build churches for the service of GOD, who will accept of a sincere worship, wherever it is offered. And that therefore such churches, as had already been erected, were to be pulled down and destroyed.

III. That the crucifixes deserved the same fate.

IV. That the real body and blood of Christ were not exhibited in the Eucharist, but were only represented in that holy ordinance, by their figures and symbols.

V. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead.

Mosheim's Ecclesiastical History, vol. 2. p. 446, 447.

PHILADELPHIAN-SOCIETY, the followers of Jane Leadly, who, towards the conclusion of the seventeenth century, by her visions, predictions, and doctrines, gained a considerable number of disciples; among whom were some persons of learning. This woman was of opinion, that all dissentions among Christians would cease, and the kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and felicity, if those who bear the name of Jesus, without regarding the forms of doctrine and discipline, which distinguish particular communions, would all join in committing their souls to the care of this internal guide, to be instructed, governed, and formed by his divine impulse and suggestions. She went still further, and declared in the name of the LORD, that this desirable event would happen; and that she had a divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered together in one visible universal church, or kingdom, before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her *Philadelphian-Society* was the true kingdom of Christ, in which alone the divine spirit resided and reigned. She also maintained the final restoration of *all intelligent beings* to perfection and happiness.

Mosheim, ibid, vol. 5. p. 66, 67.

PHOTINIANS, a denomination in the fourth century; so called from Photinus, bishop of Sirmium, in Pannonia. He taught, that Jesus Christ was born of the Holy Ghost, and the Virgin Mary; that a certain *divine emanation*, or ray, (which he called the Word) descended upon this extraordinary man; that on account of the union of the *divine Word* with his *human nature*, Jesus was called the Son of

of GOD, say, GOD himself ; and that the Holy Ghost was not a distinct person, but a celestial *virtue* proceeding from the *Deity*.

Mosheim's Ecclesiastical History, vol. 1. p. 346.

Broughton's Historical Library, vol. 2. p. 441.

PICARDS. [See Adamites.]

PIETISTS, a denomination in the seventeenth century, which owed its origin to the pious and learned Spenser, who formed private societies at Francfort, in order to promote vital religion. His followers laid it down as an essential maxim, that none should be admitted into the ministry, but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had hearts filled with *divine love*. Hence they proposed an alteration of the schools of divinity, which consisted in the following points.

I. That the systematical theology, which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expressions, should be totally abolished.

II. That polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected.

III. That all mixture of philosophy and human learning with divine wisdom, was to be most carefully avoided.

IV. That, on the contrary, all those who were designed for the ministry should be accustomed from their early youth, to the perusal and study of the *holy scriptures*, and be taught a plain system of theology, drawn from these unerring sources of truth.

V. That the whole course of their education was to be so directed, as to render them useful in life, by the practical

cal power of their doctrine, and the commanding influence of their example.

Mosheim's Ecclesiastical History, vol. 4. p. 454 460.

PRÆ-ADAMITES. This denomination began about the middle of the sixteenth century. Their principal tenet is, that *there must have been men before Adam*. One proof of this they bring from Rom. v. 12, 13, 14. The apostle says, *sin was in the world till the law*, meaning the law given to Adam. But sin it is evident, was not imputed, though it might have been committed, till the time of the pretended first man; *For sin is not imputed, where there is no law*.

The election of the Jews is a consequence of the same system. It began at Adam, who is called their father or founder. GOD is also their father, having espoused the judaical church. The Gentiles are only adopted children, as being Præ-Adamites. * Men (or Gentiles) are said to be made by the word of GOD. Gen. i. 26, 27. Adam, the founder of the Jewish nation, whose history alone, Moses wrote, is introduced in the 2 Chap. as the workmanship of GOD's own hands.

Cain having killed his brother Abel, was afraid of being killed himself; by whom? He married; yet Adam had then no daughter; what wife could he get? He built a town; what architects, masons, carpenters, and workman did he employ? The answer to all these questions is, in one word, Præ-Adamites.

The deluge only overflowed the country inhabited by Adam's posterity, to punish them for joining in marriage with the Præ-Adamites and following their ill courses.

The progress and improvements in arts, sciences, &c. could not make such advances towards perfection, as is represented

* Observe the plural number is here used in contradistinction to the founder of the Jewish nation, who is called Adam, him, and only in the singular number.

represented they did between Adam and Moses, unless they had been cultivated before.

Lastly, the histories of the Chaldeans, Egyptians, and Chinese; circumstantially related, and whose chronology, is founded on astronomical calculations, are the clearest demonstration of the existence of men before Adam.

Peyserus in his book, entitled, Men before Adam.

Picart's Religious Ceremonies,

Asiatic Miscellany.

Blount's Oracles of Reason.

PREDESTINARIANS, a name given to those in the ninth century, who followed the doctrines of Godescalcus, a German monk, whose sentiments were as follow.

I. That the Deity predestinated a certain number to salvation, and others to destruction, before the world was formed.

II. That GOD predestinated the wicked to eternal punishment, in consequence of their sins, which were freely committed, and eternally foreseen.

III. That Christ came not to save all men; and that none shall perish for whom he shed his blood.

IV. That since the fall, mankind cannot exercise *free will*, only to do that which is evil.

Mosheim's Ecclesiastical History, vol. 2. p. 159.

Ecclesiastical History of France, p. 63.

Baxter's Church History, chap. x. p. 263.

PRE-EXISTENTS, a name which may, perhaps, not improperly be applied to those who hold the doctrine of Christ's pre-existence. This name comprehends two classes; the Arians, who defend Christ's pre-existence, but deny that he is a divine person; and others on the Calvinist system, who assert both his divinity, and that his intelligent created soul was produced into being, and united, by an ineffable

effable union, to the second person of the Trinity, before the heavens and the earth were created.*

Under the article Arians, the reader has been presented with the view of the system of Arius and his immediate followers.

The sentiments of the celebrated Dr. Richard Price, are brought to view under the article Unitarians. And, perhaps, some may be gratified with a short sketch of the plan, which was maintained by Dr. Samuel Clarke.

This learned man held that there is one supreme cause and original of all things ; one simple, uncompounded, undivided, intelligent agent, or person.† And that from the beginning, there existed with the first and supreme cause, or Father, a second person, called the Word, or Son. This Son, is our Lord Jesus Christ. He derived his being, his attributes, and his powers from the Father ; he is therefore called the Son of GOD, and the only begotten.‡ For generation, when applied to GOD, is only a figurative word, signifying immediate derivation of being and life from him. This production or derivation of the Son is incomprehensible, and took place before the world began. To prove, that Jesus Christ was generated, or produced into being before the world was created, the Dr. adduces the following considerations.

The Father made the world by the operation of the Son
John

* This class of Pre-existents are not entirely agreed in their sentiments.

† This learned divine considers this doctrine as the foundation of piety, and the first principle of natural religion. He supposes, that all the texts, which speak of the *one* GOD, the *only* GOD, the *Father*, the *most High*, are to be considered as establishing the personal unity of one only Supreme Being.

‡ Dr. Clarke waves calling Christ a creature, as the ancient Arians did, and principally on that foundation, disclaims the charge of Arianism.

John i. 3, 10. i Cor. viii 6. Eph. iii. 9, &c. The action of the Son, both in making the world, and in all his other operations, is only the exercise of the Father's power communicated to him, after a manner to us unknown.

That all Christ's authority, power, knowledge, and glory, are the Father's communicated to him, Dr. Clarke endeavours to prove by a variety of passages of scripture.

The Son before his incarnation with GOD, was in the form of GOD, and had glory with the Father. John i. 4. xvii. 5. Phil. ii. 5.

The Son, before his incarnation, made visible appearances, and spake, and acted in the name and authority of the invisible Father.

Dr Clarke calls Christ a *divine person*, solely on account of the power and knowledge, which were communicated to him by the Father. He indeed owns, that Christ is an object of religious worship; but then he confines it to a limited sense. The worship paid to Christ terminates not in him, but in the supreme GOD and LORD of all.*

*Clarke's Scripture Doctrine of the Trinity.
Doddridge's Lectures.*

The doctrine of the pre-existence of Christ's human soul has been held by several divines; as Mr Fleming, Dr. Goodwin, &c. These gentlemen all profess to maintain the divinity of Christ.

As their sentiments are nearly similar, the brevity of this work will not admit of particularly noticing them.

The following sketch of the plan of the late pious and ingenious Dr. Watts, is selected from the rest.

He maintained one supreme GOD, dwelling in the human nature of Christ, which he supposed to have existed the first of all creatures; and speaks of the divine Logos,
as

* The compiler is short on this plan, because of its similarity to the Arian system, which is particularly described.

as the wisdom of GOD, and the Holy Spirit as the divine power, or the influence and effect of it; which he says, is a scriptural person, i. e. spoken of figuratively in scripture, under personal characters.*

In order to prove, that Christ's human soul existed previous to his incarnation, the following arguments are adduced.

I. Christ is represented as his Father's messenger, or angel, being distinct from his Father, sent by his Father long before his incarnation, to perform actions, which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from GOD, yet such an one in whom GOD or Jehovah had a peculiar in-dwelling, or with whom the divine nature had a personal union.

II. Christ, when he came into the world, is said, in several passages of scripture, to have divested himself of some glory, which he had before his incarnation. Now, if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory. *I have glorified thee on earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* See John xvii. 4, 5. *Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that you, through his poverty, might be made rich.* 2 Cor. viii. 9. It cannot be said of GOD, that he became poor. He is infinitely self-sufficient, He is necessarily and eternally rich in perfections and glories.

* Dr. Watts says, in his preface to the Glory of Christ, that true and proper Deity is ascribed to the Father, Son, and Holy Spirit.

The expression, *Son of GOD*, he supposes, is a title appropriated, exclusively, to the humanity of Christ.

ries. Nor can it be said of Christ, as man, that he was rich, if he was never in a richer state before, than while he was on earth.

It seems needful, that the soul of Christ should pre-exist, that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. It was the human soul of Christ, that endured the weakness and pain of his infant state, all the labors and fatigues of life, the reproaches of men, and the sufferings of death. The divine nature is incapable of suffering. The covenant of redemption between the Father and Son is, therefore, represented in scripture as being made before the foundation of the world. To suppose, that simple Deity, or the divine essence, which is the same in all the three personalities, should make a covenant with itself, is inconsistent.

Christ is the angel to whom GOD was in a peculiar manner united, and who, in this union, made all the divine appearances related in the Old Testament.

GOD is often represented in scripture as appearing in a visible manner and assuming a human form. See Gen. iii. 8. xvii. 1. xxviii. 12. xxxii. 24. Exod. ii. 2, 3, and a variety of other passages.

The LORD Jehovah, when he came down to visit men, carried some ensign of divine majesty; he was surrounded with some splendid appearance. It was such a light appeared often at the door of the tabernacle, and fixed its abode on the ark between the cherubims. It was by the Jews, called the Shekinah, i. e. the habitation of GOD. Hence he is described as *dwelling in light*, and *clothed with light as with a garment*. In the midst of this brightness, there seems to have been sometimes a human shape and figure. It was probably of this heavenly light, that Christ divested himself, when he was made flesh. With this he was covered at his transfiguration in the mount, when *his garments were white as the*

light : And at his ascension into heaven, when a bright cloud received or invested him, and when he appeared to John. Rev. i. 13. And it was with this, he prayed his Father would glorify him.

Sometimes the great and blessed GOD appeared in the form of a man or angel. It is evident, that the true GOD resided in this man or angel ;* because, on account of this union to proper Deity, the angel calls himself GOD, the LORD GOD. He assumes the most exalted names and characters of Godhead. And the spectators, and the sacred historians, it is evident, considered him as true and proper GOD. They payed him the highest worship and obedience. He is properly styled *the angel of GOD's presence*. Isai. lxiii. *The messenger or angel of the covenant*. Mal. iii. 1.

This same angel of the LORD was the particular GOD, and king of the Israelites. It was he who made a covenant with the patriarchs—who appeared to Moses in the burning bush—who redeemed the Israelites from Egypt—who conducted them through the wilderness—who gave the law at Sinai—and transacted the affairs of the ancient church.

The angels, who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship belonging to GOD.

Hence we may infer, that the angel, who under the Old Testament, assumed divine titles, and accepted religious worship, was that peculiar angel of GOD's presence in whom GOD resided, or who was united to the Godhead in a peculiar manner, even the pre-existent soul of Christ, who afterwards took flesh and blood upon him, and was called Jesus Christ on earth.

Christ

* GOD, considered in the person of the Father, is always represented as invisible, *whom no man hath seen, nor can see*. But Jesus Christ is described, as the image of the invisible GOD, *the brightness of the Father's glory, and he in whom the Father dwells*. Christ was therefore the person, by whom GOD appeared to man under the Old Testament, by the name Jehovah.

Christ represents himself as one with the Father. *I and the Father are one.* John x. 30. See also John xiv. 10, 11. There is, we may hence infer, such a peculiar union between GOD and the man Christ Jesus, both in his pre-existent and incarnate state, that he may properly be called *God-man* in one complex person.

Among those expressions of scripture, which discover the pre-existence of Christ, there are several from which we may derive a certain proof of his divinity.

Such are those places in the Old Testament, where the angel who appeared to the ancients is called GOD, the *almighty GOD*, *Jehovah*, the *LORD of hosts*, *I am that I am*, &c.

Dr. Watts supposes, that the doctrine of the pre-existence of the soul of Christ, explains dark and difficult scriptures, and discovers many beauties and proprieties of expression in the word of GOD, which on any other plan lie unobserved.

For instance, in Col. i. 15, &c. Christ is described *as the image of the invisible GOD, the first-born of every creature.*

His being the image of the invisible GOD, cannot refer merely to his divine nature, for that is as invisible in the Son as in the Father; therefore it seems to refer to his pre-existent soul in union with the Godhead.

Again, when man is said to be created in the image of GOD, Gen. i. 2, it may refer to the God-man, to Christ in his pre-existent state. GOD says, *Let us make man in our image, after our likeness.* The word is re-doubled, perhaps to intimate, that Adam was made in the likeness of the human soul of Christ; as well as that he bore something of the image and resemblance of the divine nature.

From this view of Dr. Watts's plan, and what is exhibited of the Arian scheme, the difference will be obvious. They are thus distinguished by Dr. Price.

This system, says he, speaking of Dr. Watts's sentiments, differs from Arianism in asserting the doctrine of
Christ's

Christ's consisting of two beings, one the self-existent Creator, and the other a creature, made into one person by an ineffable union and in-dwelling, which renders the same attributes and honors equally applicable to both.

Watts's Glory of Christ, p. 6, 7, 42, 43, 45, 151,

154, 157, 168, 171, 190, 203.

Doddridge's Lectures, p. 385, 403.

Price's Sermons, p. 331.

Fleming's Christology.

PRESBYTERIANS, from the Greek of *πρεσβυτερος*, a denomination of *Protestants*; so called from their maintaining that the government of the church, appointed by the New Testament, was by Presbyteries, that is, by Presbyters and ruling Elders, associated for its government and discipline. The Presbyterians affirm that there is no order in the church, as established by Christ and his apostles, superior to that of Presbyters. That all ministers, being ambassadors, are equal by their commission; and the elder, or presbyter, and bishop, are the same in name and office. For which they allege, Acts xx. 28. Tit. i. 5, 7, &c. Their highest assembly is a synod, which may be provincial, national, or œcumenical; and they allow of appeals from inferior to superior assemblies, according to Acts xv. 4, 6, &c. The lowest of their assemblies, or presbyteries, consists of the ministers and elders of a congregation, who have power to cite before them any member, and to admonish, instruct, rebuke, and suspend him from the Lord's table. They have also a deacon, whose office it is to take care of the poor. Their ordination is by prayer, fasting, and imposition of the hands of the Presbytery.

The Presbyterians differ from the Independents in this respect. the government of the former is Aristocratical, and of the latter, Democratical.

This

This is now the discipline of the Church of Scotland.
[See Part II.]

Collier's Historical Dictionary, vol. 2. [See Presbyterians.]

Barclay's Dictionary, [See Presbyterians.]

PRIMIARIANS, a party of Donatists ; so called from Primianus, who became the head of their denomination.
[See Donatists.]

PRISCILLIANISTS, a denomination which arose in the fourth century ; so called from their leader Priscillian, a Spaniard by birth, and bishop of Avila.

He is said to have practised magic, and to have maintained the principal tenets of the Manicheans. His followers denied the reality of Christ's birth and incarnation. They held that the visible universe was not the production of the *Supreme Deity*, but of some *demon*, or malignant principle ; adopted the doctrine of *Æons*, or emanations from the divine nature ; considered human bodies as prisons formed by the author of evil, to enslave celestial minds ; condemned marriage, and disbelieved the resurrection of the body. This denomination received all the books of scripture.

Mosheim's Ecclesiastical History, vol. 1. p. 349.

Priestley's Ecclesiastical History, vol. 2. p. 411.

PROCLIANITES. So called from Proculus, a philosopher of Phrygia, who appeared 194, and put himself at the head of a band of Montanists, in order to spread the sentiments of that denomination ; to which he added, that St. Paul was not the author of the epistle to the Hebrews.

The doctrine which his followers maintained with the greatest warmth was, that Jesus Christ assumed our nature only in appearance. [See Montanists and Valentinians.]

Broughton's Historical Library, vol. 2. p. 285.

PROTESTANTS, a name first given in Germany to those

those who adhered to the doctrine of Luther; because in 1529 they protested against a decree of the Emperor Charles V. and the Diet of Spire* declaring that they appealed to a General Council. The same name has also been given to the Calvinists, and is now become a common denomination for a variety of sects which differ from the church of Rome. [See Lutherans, Calvinists, Arminians, &c.]

Dictionary of Arts and Sciences, vol. 3. p. 2578, 2579.

Robertson's History of Charles V. vol. 2. p. 249, 250.

PSATYRIANS, a denomination of the Arians, in the council of Arians, held in the year 360, who maintained that the Son was not like the Father in will. That he was made of nothing, and that in GOD, generation was not to be distinguished from creation. [See Arians.]

History of Religion, vol. 4. [See Psatyrians.]

PTOLEMATTES, a branch of the Valentinians in the second century; so called from Ptolemy, their leader; who held that the law of Moses came part from GOD, part from Moses, and part from the traditions of the doctors.

Bailey's Dictionary, vol. 2. [See Ptolemattes]

PURITANS, a name given to a party which appeared in England in the year 1565, and opposed the liturgy and ceremonies of the church of England.

They acquired this denomination from their professed design to establish a purer form of worship and discipline.

Those who were first styled Puritans were Presbyterians, but the term was afterwards applied to others who differed from the church of England.

Those

* This Diet was held at Spire (March 15, 1529) They decreed to prohibit any farther innovations in religion.

Those who separated from the church of England were also styled Dissenters.

Neal's History of the Puritans, vol. p. 138.

Dictionary of Arts and Sciences, vol. 3. p. 2606.

Bailey's Dictionary, vol. 2. [See Puritans.]



QUAKERS, a religious society which began to be distinguished by this name in *England*, where it first took its rise about the middle of the seventeenth century.

George Fox was the principal instrument of gathering this people into a religious society. The appellation of Quakers, was affixed upon them early, by way of contempt. In their assemblies it sometimes happened, that some were so struck with the remembrance of their past follies, and forgetfulness of their condition; others, so deeply affected with a sense of *God's* mercies to them, that they actually trembled and quaked. This name soon became general. *Friends*, or the *Friends of truth*, was the name they were commonly known by to one another, which they borrow from primitive example, 3d. of *John* 1. 14, *Our Friends salute thee, &c.*

The principal points maintained by the Quakers, together with some of the most material reasons they bring to support their sentiments, are comprehended in the following summary.

I. That *God* has given to all men sufficient *light*, which will work their salvation unless resisted; that this *light* is not less universal than the seed of *sin*, and is sufficient to save all those who have not the outward means of salvation. And that this *light* is a *divine principle*, in which *God* as Father, Son, and Holy Spirit, dwells; which the scriptures call *Christ within, the hope of glory.* Col. i. 27.

To prove this point, this denomination allege, that accord-
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ing to this doctrine, the mercy of God is excellently well exhibited, in that none are necessarily excluded from his favor ; that his justice is demonstrated, in that he condemns none, but such to whom he offered the means of salvation.

2d. That it agrees with the nature of the ministry of *Christ*, according to which the gospel is to be preached to every creature.

3d. It magnifies the merits of *Christ's* death, in that it not only accounts them sufficient to save all, but declares them brought so nigh unto all, as to put them in the nearest capacity of salvation.

4th. That it exalts the grace of God, to whom it attributeth the smallest good actions. This grace saves all who do not resist its divine impulses. And whoever will carefully and seriously turn into himself, with a sincere desire to know and practise his duty, will not fail to find there a sufficient director, a ray from the fountain of light, illuminating his understanding, and assisting him to distinguish good from evil. See Mic. vi. 8. John i. 9. Eph. v. 13. &c.

II. That the scriptures are not to be esteemed the principal ground of all truth and knowledge ; nor yet the primary rule of faith and manners ; nevertheless, beause they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the spirit, from whom they have all their excellence.

For the principal rule of Christians, under the gospel, is not an outward letter, but an inward spiritual law, engraven on the heart, *the law of the spirit of life, or the word is that which is nigh in the heart and in the mouth.* But the letter of the scripture is outward, and in itself a dead thing, a mere declaration of good things : therefore, it is not the principal rule of Christians.* Rom. x. 8.

III.

* Yet this denomination maintain, that divine inward revelations

III. That immediate revelation has not ceased, *a measure of the spirit being given to every one.* 1 Cor. xii. 7.

For the nature of the new covenant is thus expressed in Heb. viii. 10. *For this is the covenant that I will make with the house of Israel, after those days, saith the LORD, I will put my laws into their minds, and write them in their hearts, and I will be to them a GOD, and they shall be to me a people.*

Where the law of GOD is put into the mind, and written in the heart, there the object of faith and revelation of the knowledge of GOD is *inward, immediate, and objective.*

But the law of GOD is put into the mind, and written in the heart of every true Christian, under the new covenant; therefore, the object of faith and revelation of the knowledge of GOD, to every true Christian, is *inward, immediate, and objective.*

IV. That as by the *light or gift of GOD*, all spiritual knowledge is received, those who have a gift in the ministry, ought to preach, though without human commission or literature; and as they have freely received this holy gift, so ought they freely to give; and any one of a sober life, without distinction of sex, is allowed to preach, when called thereto, and moved by the spirit.*

For it is clear, that women have prophesied and preached in the church, else had the saying of Joel been ill applied by Peter. Acts ii. 17. xvii. 4. Paul speaks of women who labored with him in the gospel. And Philip had four
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tions neither do, nor ever can contradict the outward letter of scripture, or right and sound reason. And they appeal to the scriptures in proof of their doctrine and principles.

* To prevent their members from being too forward to enter into that solemn service, without being sent, their monthly meetings take special care to select such of their members as appear to them suitable for elders, who are to watch over and help young and inexperienced ministers; and to give counsel and advice, as occasion may require.

daughters who prophesied. Male and female are *one in Christ Jesus*, and he imparts his spirit no less to one than to the other.

V. That all true and acceptable worship to GOD is offered by the *inward and immediate moving of his spirit*.

For though we are to worship GOD always, yet as to the outward signification thereof in prayer, praises, or preaching, we ought to do it, only when we are moved *by the secret inspiration of the spirit of GOD in our hearts*. For GOD is never wanting to move us thereunto, when need is, of which he himself is the only proper judge. The duty of silent waiting on the LORD is strongly enforced in Rom. viii. 26, 27.*

VI. That water baptism, and the Lord's supper, were only commanded for a time.

For our Saviour observed these ceremonies, only to shew in a visible manner the mystical purification of the soul, under the figure of *baptism*, and the spiritual nourishment of the inward man, under that of the *Lord's supper*. As there is one *faith*, so there is one *baptism*, to wit, the *baptism of the spirit* and fire, of which the *baptism* of John was a figure, which may be proved from the nature of it, as John's *baptism* was with water; but Christ's is with the *spirit*; therefore *John's baptism* must be a figure of Christ's; and since it is a figure, it ceaseth and giveth way to the substance. The breaking of bread was used in the church for a time
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* This society do not plead for entirely silent meetings, but only for a retired waiting for the divine aid, which alone qualifies to pray or preach. They apprehend it their duty to be diligent in assembling themselves together for the worship of almighty GOD, when such as are duly prepared by being gathered into a composed awful frame of mind, are enabled, under the influence of divine grace, to worship in solemn silence; or if moved thereto, to pray or preach, as the spirit giveth them utterance.

for the sake of the weak, even as the washing one another's feet, and anointing the sick with oil ; all which are commanded with no less authority than the former, yet they are all abolished, since they are but shadows of better things.*

The moral doctrines of the Quakers are chiefly comprehended in the following precepts :

I. That it is not lawful to give to men such flattering titles as, Your Grace, your Lordship, your Honor, &c. nor to use those flattering words commonly called compliments.

II. That it is not lawful for Christians to kneel or prostrate themselves to any man, or to bow the body, or to uncover the head to them.

III. That it is not lawful for a Christian to use such superfluities in apparel, as are of no use, save for ornament and vanity.

IV. That it is not lawful to use games, sports, or plays among Christians, under the notion of recreations, which do not agree with christian gravity and sobriety ; for laughing, sporting, gaming, mocking, jesting, vain talking, &c. are not christian liberty, nor harmless mirth.

V. That it is not lawful for Christians to swear at all under the gospel, not only vainly, and in their common discourse, which was also forbidden under the law, but even not in judgment before the magistrate.

VI. That it is not lawful for Christians to resist evil, or to war, or to fight in any case.

This denomination allege, that the chief end of religion is to redeem man from the spirit and vain conversation of the world, and to lead them into inward communion with GOD. Therefore, every thing ought to be rejected which wastes our precious time, and diverts the mind from the
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* For their scripture proofs, and reasoning on those subjects, the reader is referred to a Dissertation on christian baptism and communion, by Joseph Phipps.

witness of God in the heart, and from the living sense of his fear, and that evangelical spirit which is the ornament of Christians.

All swearing, say they, is forbidden by the words of our Saviour, Mat. v. 33, 34. and the words of the apostle, James v. 12. Christ reproved Peter for the use of the sword, and commands us to love our enemies ; but war, on the contrary, teacheth us to hate and destroy them.

With regard to religious liberty, they hold that the rights of conscience are sacred and unalienable, subject only to the control of the Deity, who has not given authority to any man, or body of men, to compel another to his, or their religion. [See Baptists.]

Where there are any *Quakers*, they meet once a month, to consider of the necessities of their poor, and provide for their relief. To hear and determine complaints arising from among themselves. To inquire into the conversation of their respective members, in regard to morality, and conformity to their religious sentiments. To allow the passing of marriages ; and to enjoin a strict regard to the peace and good order of society, the proper education of the young people, and a general attention to the principles of their profession.

They have also quarterly meetings composed of as many monthly meetings as may be convenient, wherein a superintending care is extended ; and from this, a number of their members are deputed once a year, as representatives to attend their yearly meetings. They have one yearly meeting at Rhode-Island for New-England ; one at Long-Island for the government of New-York ; one at Philadelphia for Pennsylvania, New-Jersey, Delaware, and the northern parts of Maryland, Virginia, and in North Carolina. All these meetings are for the more extensive care of their churches ; and they in general correspond with each other, and with the yearly meeting at London, which

which is composed of representatives from all the quarterly meetings in England, and such other friends as may occasionally be there with certificates from their brethren in Ireland, America, or else where. From this annual assembly at London, exhortations and advices are sent to subordinate meetings, as the general or particular state of the society may require. They have also monthly, quarterly, and yearly meetings of female friends, held at the same times and places with the men's meetings, in separate apartments, for the like purpose of a christian care for their churches. They also have select meetings of ministers and elders the day preceding their quarterly meetings, wherein they exhort one another to become examples of believers, in word, conversation, charity, faith, and purity.

None of their ministers are allowed to travel abroad without the approbation of the elders, and a certificate from the monthly meeting he or she belongs to. This society also have meetings for sufferings, which are composed of the representations of the yearly meetings. They were originally instituted, and thus named in times of persecution; and are continued to superintend the general concerns of the society during the interval of the yearly meetings. [See Part II.]

Sewell's History of the Quakers. p. 6, 672.

Barclay's Apology for the Quakers, p. 5, 10, 11, 12, 13, 15.

Helton's Defence of Barclay's Apology, p. 6, 23, 27.

Benezet's Account of the Quakers, p. 3, 11, 15.

Brief Account of the Quakers, p. 3.

QUARTODECIMANI, a denomination in the second century; so called because they maintained, that the festival of Easter was always to be celebrated conformably to the custom of the Jews, on the fourteenth day of the moon of March, whatever day of the month that happened to be.

Broughton's Historical Library, vol. 2. p. 307.

QUIETISTS, the followers of Michael de Molinus, a Spanish

Spanish priest, who flourished in the seventeenth century. They were so called from a kind of absolute rest and inaction, which the soul is supposed to be in, when arrived at that state of perfection, which they call the *unitive life*.

The principles maintained by this denomination, are as follow. That the whole of religion consists in the present *calm* and *tranquillity* of a mind removed from all external and finite things, and centered in GOD, and in such a *pure love* of the Supreme Being, as is independent on all prospect of interest or reward.

For, say they, the primitive disciples of Christ were all of them inward and spiritual; and when Jesus Christ said to them, *It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you*, he intended thereby to draw them off from that which was sensible, though very holy, and to prepare their hearts to receive the fulness of the *Holy Spirit*, which he looked upon as the *one thing necessary*.

To prove that our love to the Deity must be disinterested, they allege, that *the LORD hath made all things for himself*, as saith the scripture; and it is for his glory that he wills our happiness. Our happiness is only a subordinate end, which he has made relative to the last and great end, which is his glory. To conform therefore to the great end of our creation, we must prefer GOD to ourselves, and not desire our own happiness but for his glory; otherwise we shall go contrary to his order. As the perfections of the Deity are intrinsically amiable, it is our glory and perfection to go out of ourselves, to be lost and absorbed in the pure love of *infinite beauty*. [See Mystics.]

Mosheim's Ecclesiastical History vol. 4. p. 388.

Broughton's Historical Library vol. 2. p. 309.

Cambray, on Pure Love, p. 131, 138.

Lady Guion's Letters, p. 167.

QUINTILIANS, a denomination which appeared in Phrygia,

Phrygia, about the year 189. They derived their name from their prophetess Quintilia.

Their distinguishing tenet was, that women ought to be admitted to perform the sacerdotal and episcopal functions, grounding their practice on that passage of St. Paul. Gal. 3. 28. *There is neither Jew nor Greek, there is neither male nor female.* They added that Philip, the Deacon, had four daughters, who were prophetesses, and were doubtless of their sect.

In their assemblies it was usual to see the virgins enter in white robes, personating prophetesses. This denomination was a branch of the Montanists. [See Montanists.]

History of Religion, vol. 4. [See Quintilians.]
Broughton's Historical Library, vol. 2. p. 310.



RANTERS, a denomination which arose in the year 1645. They set up the light of nature under the name of Christ in men. With regard to the *church, scripture, ministry, &c.* their sentiments were the same with the Seekers. [See Seekers.]

Callamy's Abridgment of Baxter's History, vol. p. 101.

REMONSTRANTS. [See Arminians.]

ROGEREENS. So called from John Rogers, their chief leader. They appeared in New-England, about the year 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week, was a species of idolatry which they ought to oppose: in consequence of this, they used a variety of measures to disturb those who were assembled for public worship on the LORD'S day.

Backus's History, vol. 1. p. 473.

ROMAN CATHOLICS, a name given to the Papists because the Bishop of *Rome* is not only styled supreme, but œcumenical or *universal Bishop*. [See Papists.]

ROSECRUSIANS, a name given to those in the seventeenth century, who blended the doctrines of *religion* with the secrets of *chymistry*. Their sentiments were similar with those of the *Behmenists*. [See Behmenists.]

Mosheim's Ecclesiastical History, vol. 4. p. 266.



SABBATARIANS, a branch of the Baptists, who observe the *Jewish* or *saturday sabbath*, from a persuasion that it was one of the ten commandments, which they plead are all in their nature *moral*, and was never abrogated in the *New Testament*, and must at least be deemed of equal validity for public worship, as any day never particularly set apart by Jesus Christ and his apostles.*

History of Religion, vol. 4. [See Sabbatarians.]

Edward's History of the American Baptists, p. 60.

SABELLIANS, a denomination which arose in the third century. They derived their name from Sabellius, an African bishop or presbyter; who taught, that there is but one person in the Godhead; and in confirmation of this doctrine, he made use of a comparison. He said, that as man, though composed of body and soul, is but one person; so GOD, though he is *Father, Son, and Holy Ghost*, is but one person.

The Sabellians, upon their master's principles, made the *Word* and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity; and held, that he, who, in heaven, is the *Father* of all things, descended into a virgin, became

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* The Sabbatarians in Pennsylvania, originated from the Ectian Baptists, in the year 1700.

a child, and was born of her as a *Son*; and that having accomplished the mystery of our salvation, he diffused himself on the *apostles* in tongues of fire, and then was denominated the *Holy Ghost*.

They resembled *GOD* to the sun, the illuminative virtue or quality whereof was the *Word*, and its warming virtue the *Holy Spirit*. The *Word*, they taught, was darted, like a divine ray, to accomplish the work of redemption: and that being re-ascended to heaven, as the ray returns to its source, the warmth of the *Father* was communicated, after a like manner, to the *apostles*. They also illustrated this mystery by one light kindled, as it were, from another; by the fountain and streams; and by the stock and branch.

The *Sabellians* differed from the *Noetians* in this particular. Noetius was of opinion, that the *person* of the *Father* had assumed the human nature of *Christ*; but *Sabellius* maintained, that a certain *energy* only, proceeding from the Supreme Parent, or a certain portion of the divine nature, was united to the *Son of GOD*, the man *Jesus*. He considered, in the same manner, the *Holy Ghost*, as a portion of the everlasting *Father*.

Broughton's Historical Library, vol. 2. p. 348.

Mosheim's Ecclesiastical History, vol. 1. p. 244.

Waterland on the Trinity, p. 385.

SACOPHORI, a denomination in the fourth century; so called because they always went clothed in sack-cloth, and affected a great deal of austerity and penance.

History of Religion, vol. 4. [See Sacophori,]

SANDEMANIANS. So called from Mr. *Robert Sandeman*, who published his sentiments in the year 1757. He was first a congregational preacher at Edinburgh,* and afterwards came to New-England, and settled a society at

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Boston,

* He was a disciple of Mr. *John Glas*, from whom this denomination are called *Glasites* in Scotland.

Boston, Danbury, and other places. His leading sentiments appeared to be as follow.

I. That justifying *faith* is no more than a simple belief of the *truth*, or the divine testimony passively received.

II. That this divine testimony carries in itself sufficient ground of hope, and occasion of joy to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

To support this system, the Sandemanians allege, *that faith is called receiving the love of the truth*, and the apostle often speaks of *faith* and *truth* to the same purpose, as in John xvi. 13, *The spirit of truth*. 2 Cor. iv. 13, *The spirit of faith*. Acts vi. 7, *Obedient to the faith*. 1 Pet. i. 22, *In obeying the truth*. And divers other passages. The scriptures consider *faith* not as a work of *ours*, nor as any action exerted by the *human mind*; but set it in direct opposition to every work, whether of *body* or *mind*. See Rom. iv. 4, 5. This contrast excludes every idea of activity in the *mind*, from the matter of *justification*, so that we cannot speak of preparatory works of any sort, without making the *gospel* a law of works. Rom. iii. 27. *Where is boasting then? It is excluded, &c.* Now boasting cannot be excluded, if any thing done by us sets us in a more probable way of obtaining the *salvation* which is of *grace*, whether it be called by the names of a law work serious exercise of seeking souls, or laboring to obtain an interest in Christ, &c.

Every doctrine then which teaches us to do, or endeavor any thing towards our acceptance with GOD, stands opposed to the doctrine of the apostles, which instead of directing us what to do, sets before us all that the most disquieted conscience can require, in order to acceptance with GOD, as already done and finished by Jesus Christ.

The particular practices in the *Sandemanian churches*, are as follow.

I. They constantly communicate together in the Lord's supper every sabbath. For they look upon the christian sabbath as designed for the celebration of divine ordinances, which are summarily comprised. Acts ii. 42.

II. In the interval between the morning and the afternoon service, they have their *love-feasts*; of which every member partakes, by dining at the houses of such of the brethren who live sufficiently near, and whose habitations are convenient for that purpose. Their professed design in these feasts is to cultivate mutual knowledge and friendship, to testify that they are all brethren of one family, and that the poor may have a comfortable meal at the expense of the more wealthy.

This and other opportunities they take for the *kiss of charity*, or the saluting each other *with an holy kiss*; a duty this denomination believe expressly exhorted to in Rom. xvi. 16. 1 Cor. xvi. 20. And other texts of scripture.

They not only use this *kiss of charity* at the *love-feasts*, when each member salutes the person who sits next him on each side, but at the admission of a new church member; to testify that they heartily welcome him into their fellowship, and love him for the sake of the *truth* he has professed. They allege, that these *love-feasts* were not laid aside by St. Paul's writing to the Corinthians, but enjoined to be observed in a right manner, and the abuses of them corrected; and they continued in practice, while the primitive profession of brotherly love remained among the ancient Christians, and *as charity never faileth*, 1 Cor. xiii. 8, so neither should any of the duties, or expressions of it, be allowed to fail.

Since our Lord tells his disciples that they ought *to wash one anothers feet, according to the example he gave them*, John xiii. 14, 15, this denomination enjoin this as an incumbent duty.

They are directed to look upon all they possess as open
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to the calls of the *poor* and the *church*; to contribute according to their ability, as every one has need.

Sandeman's Letters on Theron and Aspasio, vol. 1, p. 16. vol. 2. p. 38.

Glas's Works, vol. 4. p. 9, 40.

Simple Truth Vindicated, p. 19, 38.

Practices of the Sandemanian Churches, p. 5, 6.

SATANIANs. So called because they taught, that *Satan*, or the Devil, was extremely powerful. That he occasioned infinite mischiefs. And that it was much wiser to respect and adore, than to curse him. This being a means to render him favorable to men, instead of injuring them.

The *Satanians* were a branch of the *Messalians*, and appeared about the year 390. They pretended, they were the only true observers of the gospel. They possessed no goods, lived by begging, and lay together promiscuously on the pavement of the streets. When any one asked concerning their quality, they would call themselves patriarchs, prophets, angels, and even Jesus Christ.

Broughton's Historical Library, vol. 1. p. 369.

SATURNIANs, a denomination which arose about the year 115. They derived their name from Saturnius of Antioch, one of the principal Gnostic chiefs.

He held the doctrine of *two Principles*, whence proceeded all things; the *one a wise and benevolent Deity*; and the other, *matter, a principle essentially evil*, and which he supposed under the superintendence of a certain intelligence of a malignant nature.

The world and its inhabitants were, according to his system, created by seven angels, which presided over the seven planets. This work was carried on without the knowledge of the *benevolent Deity*, and in opposition to the will of the *material principle*. The former, however, beheld it with approbation, and honored it with several marks of his beneficence,

beneficence. He endowed with rational souls, the beings who inhabited this new system, to whom their Creators had imparted nothing more than the animal life : and having divided the world into seven parts, he distributed them among the seven *angelic architects* ; one of whom was the God of the *Jews* ; and reserved to himself the supreme empire over all. To these creatures, whom the *benevolent principle* had endowed with reasonable souls, and with dispositions that led to goodness and virtue, the *evil being*, to maintain his empire, added another kind, whom he formed of a wicked and malignant character ; and hence the difference we see among men. When the creatures of the world fell from their allegiance to the supreme Deity, GOD sent from heaven, into our globe, a *restorer of order*, whose name was Christ. This divine conqueror came, clothed with a corporeal appearance, but not with a *real* body. He came to destroy the empire of the *material principle*, and to point out to virtuous souls the way by which they must return to GOD. This way is beset with difficulties and sufferings ; since those souls, who propose returning to the Supreme Being, must abstain from wine, flesh, wedlock, and in short, from every thing that tends to sensual gratification, or even bodily refreshment. [See Gnostics.]

Mosheim's Ecclesiastical History, vol. 1. p. 176, 177,

SCHEWENKFELDIANS, a denomination in the sixteenth century ; so called from one Gasper Schewenkfeldt, a Silesian knight. He differed from Luther in the three following points. The *first* of these points related to the doctrine concerning the Eucharist. Schewenkfeldt inverted the following words of Christ, *This is my body* ; and insisted on their being thus understood, *My body is this*, i. e. such as this bread, which is broken and consumed : a true and real food, which nourisheth, satisfieth, and delighteth the soul. *My blood is this*, i. e. such its effects as the wine, which strengthens and refresheth the heart.

II. He denied that the *external word*, which is committed to writing in the *holy scriptures*, was endowed with the power of *healing, illuminating, and renewing* the mind ; and he ascribed this power to the *internal word*, which, according to his notion, was Christ himself.

III. He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance, as such a denomination appeared to him infinitely below its majestic dignity, united as it is in that glorious state with the divine essence.

Mosheim, ibid, vol. 4. p. 32.

SECEDERS, a denomination of Presbyterians in Scotland, who adhere to the doctrine and discipline of their ancestors, and maintain the binding obligation of the Scotch covenant,* and of the solemn league and covenant of the three nations.† They always have declared, that they did not secede from the principles of the church of Scotland, as they are represented in her confession of faith, catechisms longer and shorter, directory for worship, and form of presbyterian government ; but only from her present judicatories, who, they suppose, are departing from her true principles. A sermon preached by Mr. Ebenezer Erskine, at the opening of the synod of Perth and Stirling, gave rise to this party. In this discourse he boldly testified against what he supposed corruptions in the national church. For which freedom the synod voted him censurable, and ordered him to be rebuked at their bar. He and three other ministers protested against this sentence, and appealed to the next assembly. The assembly approved of the proceedings of the synod,

* The national covenant in Scotland is an engagement, which was entered into by all ranks of persons soon after the reformation.

† The solemn league and covenant is an oath, which in 1643, was sworn to by persons of all ranks in the three kingdoms. It was intended to bring about an uniformity in doctrine, discipline, and worship.

synod, and ordered Mr. Erskine to be rebuked at their own bar. He refused to submit to the rebuke. Hence he and his brethren were suspended from the ministry. After which they seceded from the national church. They were joined by others. And the ministers and their elders, who declared their secession from the national church, did in 1736, constitute themselves into an ecclesiastical court, which they called the associate Presbytery.

Marshall's Catechism.

SECUNDIANS, a denomination in the second century, which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal Principles, viz. *Light and Darknes*, whence arose the good and the evil that are observable in the universe. [See Valentinians.]

Mosheim's Ecclesiastical History, vol. 1. p. 188.

SEEKERS, a denomination which arose in the year 1645. They derived their name from their maintaining that the true *church, ministry, scripture, and ordinances* were lost, for which they were *seeking*. They taught, *that the scriptures were uncertain. That present miracles were necessary to faith. That our ministry is without authority. And our worship and ordinances unnecessary or vain.*

Calamy's Abridgment of Baxter's History, vol. 1. p. 110.

SELEUCIANS, disciples of *Seleucus*, a philosopher of Galatia; who, about the year 380, adopted the sentiments of Hermogenes, and those of Audæus. He taught with the Valentinians, that *Jesus Christ* assumed a body only in appearance. He also maintained, that the soul was only an animated fire, created by the angels, and therefore men should be baptized with fire. And that the pleasures of beatitude consisted in corporeal delights. [See Hermogenians, Audæans, and Valentinians.]

Broughton's Historical Library, vol. 2. p. 559.

SEMBIANI.

SEMBIANI. So called from Sembianus their leader ; who condemned all use of wine as evil of itself. He persuaded his followers, that wine was a production of Satan and the earth ; denied the resurrection of the body ; and rejected most of the books of the *Old Testament*.

History of Religion, vol. 4. [See Sembiani.]

SEMI-ARIANS. So called because they held the opinions of the Arians in part.

For a farther account of their sentiments, see Arians.

Broughton's Historical Library, vol. 2. p. 382.

SEMI-PELAGIANS, a branch of the Pelagians in the fifth century. The monk Cassian was the leader of this denomination. In order to accommodate the difference between Augustin and Pelagius, he maintained the following doctrines.

I. That GOD did not dispense his *grace* to one more than another in consequence of *predestination* i. e. an *eternal* and *absolute decree* ; but was willing to save all men, if they complied with the terms of his gospel,

II. That Christ *died for all men*.

III. That the grace purchased by *Christ*, and necessary to salvation, was offered to all men.

IV. That man, before he received grace, was capable of faith and holy desires.

V. That man, born *free*, was consequently capable of resisting the influences of grace, or *complying* with its suggestions.

The *Pelagians* and *Semi-Pelagians* differ in this respect. The Pelagians assert, that there is no necessity for *inward grace* ; but the Semi-Pelagians maintain, that none can advance in virtue without the assistance of divine grace, though they

they subject this inward grace to the freedom of the will.
[See Pelagians.]

Mosheim's Ecclesiastical History, vol. 1. p. 426.
Stackhouse's Body of Divinity, p. 150.

SERVERIANS, a denomination in the second century ; so called from Serverus ; who taught, that the world was made by principalities and powers : that the Devil is the son of the great Prince of the Principalities.—They said, the serpent that proceeded from him produced the vine, and therefore abstained from wine. They forbade *marriage*, and denied the *resurrection*. They rejected Paul's epistles, and the Acts of the Apostles.

Broughton's Historical Library, vol. 2. p. 540.
Hearne's Ductor Historicus, vol. 2. p. 101.

SERVERITES. [See Angelites.]

SERVETIANS, a name which, in the 16th century, distinguished the followers of Michael Servetus, a Spaniard by birth. He taught, that the *Deity*, before the creation of the world, had produced within himself two *personal representations*, or *manners of existence*, which were to be the *medium* of intercourse between him and mortals, and by whom, consequently, he was to reveal his will, and to display his mercy and beneficence to the children of men—That these two representatives were the *Word* and the *Holy Ghost*—That the former was united to the man Christ, who was born of the Virgin Mary, by an omnipotent act of the divine will ; and that, on this account, Christ might be properly called **GOD**—That the *Holy Spirit* directed the course, and animated the whole system of nature ; and more especially produced in the minds of men, wise counsels, virtuous propensities, and divine feelings. And finally, that these two *representations* were to cease after the destruction of this terrestrial globe, and to be absorbed into the *substance* of the *Deity*, whence they had been formed.

Servetus denied *infant baptism*. And maintained, that no man ought to be profecuted like a criminal, for any doctrinal point.

Mosheim's Ecclesiastical History, vol. 4. p. 172, 173.

Memoirs of Literature, vol. 4. p. 199.

SETHIANS. So called because they paid divine worship to *Seth*, whom they looked upon to be *Jesus Christ*, the Son of *GOD*; but who was made by a third divinity, and substituted in the room of the two families of *Abel* and *Cain*, which had been destroyed by the deluge.

This denomination appeared in *Egypt* about the year 190, and continued above two hundred years.

Broughion's Historical Library, vol. 2. p. 390.

SHAKERS. The first who acquired this denomination were *Europeans*; a part of whom came from *England* to *New-York* in the year 1774, and being joined by others, they settled at *Nisqueneia*, above *Albany*; whence they have spread their doctrines, and increased to a considerable number.

Anna Leese, whom they style the *Elect Lady*, was the head of this party.* They assert, that she was the woman spoken of in the twelfth chapter of *Revelation*; and that she speaks seventy-two tongues: And though those tongues are unintelligible to the living, she converses with the dead, who understand her language. They add further, that she is the mother of all the *elect*. That she travails for the whole world. And that no blessing can descend to any person, but only by and through her, and that in the way of her

* *Anna Leese* died in the year 1784. And her power devolved upon one *James Whitacher*, who died in *July, 1787*. The office is now exercised by *Joseph Meacham*, of *New-Lebanon*, who has attained the reputation of a prophet with this denomination,

her being possessed of their sins, by their confessing and repenting of them, one by one, according to her direction.

The tenets, which are peculiarly distinguishing to this denomination, are comprised in seven articles. To which is added a short specimen of their manner of defending their religious sentiments.*

I. That the first resurrection is already come, and now is the time to judge themselves.

II. That they have power to heal the sick, to raise the dead, and to cast out devils.

This, they say, is performed by the preaching of the word of GOD, when it is attended with the divine power, the wonderful energy and operation of the Holy Spirit ; which performs those things, by healing the broken-hearted, by raising up those, who are dead in trespasses and sins, to a life of holiness and righteousness, which causes the devils to be cast out. See Matt. x. 8.

III. That they have a correspondence with angels, the spirits of the saints, and their departed friends.

This they attempt to prove, from 1 Cor. xii. 8, 10. *There are diversities of gifts, but the same spirit. To some is given the word of wisdom, to some prophecy, to some the discerning of spirits, &c.*

IV. That they speak with divers kind of tongues in their public assemblies.

This, they think, is done by the divine power and influence of the Holy Spirit.

V. That it is lawful to practise *vocal music* with dancing, in the christian churches, if it be practised in praising the LORD.

VI.

* This account is chiefly extracted from a manuscript, in which a Shaker gave a particular relation of the tenets of his denomination, in answer to queries proposed to him,

VI. That their church is come out of the order of natural generation, to be as Christ was ; and that those who have wives be as though they had none. That by these means heaven begins upon earth, and they thereby lose their earthly and sensual relation to Adam the first, and come to be transparent in their ideas in the bright and heavenly visions of GOD.

They suppose, that some of their people are of the number of *the hundred and forty-four thousand, who were redeemed from the earth, that were not defiled with women.*

VII. That the word *everlasting*, when applied to the punishment of the wicked, refers only to a limited space of time, excepting in the case of those who fall from their church ; but for such *there is no forgiveness, neither in this world, nor in that which is to come.*

They quote Matt. xii. 32, to prove this doctrine.

This denomination maintain, that it is unlawful to swear, game, or use compliments to each other ; and that water-baptism and the Lord's supper are abolished.

They deny the imputation of Adam's sin to his posterity, and the doctrine of *election*, and *reprobation*.

The discipline of this denomination is founded on the supposed perfection of their leaders. The mother, it is said, obeys GOD through Christ. *European* elders obey her. *American* laborers, and the common people obey them, while confession is made of every secret in nature, from the oldest to the youngest. The people are made to believe that they are seen through and through in the gospel glass of perfection, by their teachers, who behold the state of the dead, and innumerable worlds of spirits good and bad.

These people are generally instructed to be very industrious, and to bring in according to their ability, to keep up the meeting. They vary in their exercises. Their heavy dancing, as it is called, is performed by a perpetual springing

springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing sometimes one at a time, sometimes more, making a perfect charm.

This elevation affects the nerves ; so that they have intervals of shuddering, as if they were in a strong fit of the ague. They sometimes clap hands and leap so as to strike the joist above their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way. Their chief speaker often calls for their attention ; then they all stop, and hear some harangue, and then fall to dancing again. They assert, that their dancing is the token of the great joy and happiness of the new *Jerusalem state*, and denotes the victory over sin. One of the postures which increases among them is turning round very swift for an hour or two. This they say is to shew the great power of GOD.

They sometimes fall on their knees and make a sound like the roaring of many waters, in groans and cries to GOD, as they say, for the wicked world who persecute them.

Rathburn's Account of the Shakers, p. 4, 5, 6, 14.

Taylor's Account of the Shakers p. 4, 7, 8, 9, 15, 16.

West's Account of the Shakers, p. 8, 13.

SIMONIANS, a denomination in the first century. They derived their name from Simon Magus, their leader, who is so often mentioned in the Acts of the Apostles ; and assumed to himself the title of the *supreme power of GOD*.

This denomination maintained the eternity of matter, and also the existence of an evil being, who presided and thus shared the empire of the universe, with the supreme and beneficent *Mind*. They probably embraced the opinion of those who held that matter moved from eternity, and by an intrinsic and necessary activity, had, from its innate force produced, at a certain period of time, from its own substance,

stance, the *evil principle* which now exercises dominion over it, with all its numerous train of attendants. They are said to have taught, that all human actions were indifferent—To have attributed a surprising power to magic—And to have denied the resurrection of the dead.

Simon Magus taught those who followed him, to fall down before him and his mistress Helena, in his journey from Asia to Rome, to whom he ascribed the quality of the first intelligence of the sovereign *virtue*. To her he attributed the production of angels, and to angels the creation of the world. He pretended that in his person resided the greatest and most perfect of the divine *Æons*; and another of the female sex, the mother of all human souls, dwelt in the person of his mistress Helena, and that he came by the command of GOD upon earth, to establish the empire of those who had formed the material world, and to deliver Helena from their power and dominion.

Mosheim's Ecclesiastical History vol. 1. p. 115.

Simson's History of the Church, p. 414.

Dupin's Church History, vol. 2. p. 29.

Formey's Ecclesiastical History, vol. 1. p. 21.

SOCINIANS, a denomination which appeared in the sixteenth century, and embraced the opinions of Lelius Socinus, a man of uncommon genius and learning; and of Faustus Socinus, his nephew, who propagated his uncle's sentiments in a public manner after his death.

The principal tenets maintained by this denomination are as follow; to which are added a few of the arguments they use in defence of their sentiments.

That the holy scriptures are to be understood and explained in such a manner, as to render them conformable to the dictates of reason.

In consequence of this leading point in their theology, they maintain, that GOD, who is infinitely more perfect than

than man, though of a similar nature in some respects, exerted an act of that power by which he governs all things ; in consequence of which, an extraordinary person was born of the Virgin Mary. That person was Jesus Christ, whom GOD first translated to heaven by that portion of his divine power which is called the Holy Ghost ;* and having instructed him fully in the knowledge of his counsels and designs, sent him again into this sublunary world, to promulgate to mankind a new rule of life, more excellent than that under which they had formerly lived, to propagate divine truth by his ministry, and to confirm it by his death.

That those who obey the voice of this *divine teacher*, (and this obedience is in the power of every one whose will and inclination leads that way) shall, one day, be clothed with new bodies, and inhabit, eternally, those blessed regions, where GOD himself immediate resides. Such, on the contrary, as are disobedient and rebellious, shall undergo most terrible and exquisite torments, which shall be succeeded by annihilation, or the total extinction of their being.

The above is an account of the religious tenets of Socinus, and his immediate followers. Those at the present day, who maintain the *mere humanity of Christ*, differ from Socinus in many things ; particularly in not paying religious worship to Jesus Christ, which was a point that Faustus

* Socinus and some of his followers entertained a notion, of Christ's having been in some unknown time of his life, taken up personally into heaven, and sent down again to the earth, which was the way in which they solved these expressions concerning him. John iii. 13. *No man has ascended to heaven, but he that came down from heaven, even the Son of man, which is in heaven.* Thus Moses who was the type of Christ, before the promulgation of the law, ascended to God upon Mount Sinai. So Christ, before he entered on the office assigned him by the Father, was in consequence of the divine counsel and agency, translated into heaven, that he might see the things he had to announce to the world in the name of God himself.

tus Socinus vehemently insisted on, though he considered Christ as a man only, with divine powers conferred upon him. He supposed, that in condescension to human weakness, in order that mankind might have one of their own brethren more upon a level with them, to whom they might have recourse in their straits and necessities, Almighty God, for his eminent virtues, had conferred upon Jesus Christ, the son of Mary, some years after he was born, a high divine power, lordship, and dominion, for the government of the christian world only ; and had qualified him to hear and to answer the prayers of his followers, in such matters as related to the cause of the gospel. The chief foundation on which Socinus founded the opinion of Christ's being an object of religious worship, was the declarations in the scriptures concerning the kingdom and power bestowed upon Christ ; the interpretation which he put on those passages which speak of angels and heavenly powers being put under him and worshipping him ; his having a knowledge of the secret thoughts of men imparted to him, and the like, which with some presumed instances of the fact, of prayer being actually made to him, he maintained to be a sufficient, though indirect signification of the divine will, that men should invoke Christ by prayer. But he constantly acknowledged, that there was no express precept for making him an object of religious worship.

Socinus allowed that the title of true God might be given to Christ ; though all he meant by it was, that he had a real divine power and dominion bestowed upon him, to qualify him to take care of the concerns of Christians, and to hear and answer their prayers, though he was originally nothing more than a human creature.

There were some among the early Socinians, who disapproved and rejected the worship paid to Christ, as being without any foundation in the holy scriptures, the only rule of Christian's faith and worship.

At present it is agreed, both by Arians and Socinians, that the supreme GOD in one person is the only object of prayer. [See Unitarians.]

Socinus was a strict Pelagian, in his sentiments respecting human nature. [See Pelagians.]

This denomination differ from the Arians, in the following particulars.

The Socinians assert, that Christ was *simply* a man, and consequently, had no existence before his birth and appearance in this world.

The Arians maintain, that Christ was a *super-angelic being*, united to a human body. That though he was himself created, he was the creator of all other things under GOD, and the instrument of all the divine communications to the patriarchs.

The Socinians say, that the Holy Ghost is the power and wisdom of GOD, which is GOD.

The Arians suppose, that the Holy Spirit is the creature of the Son, and subservient to him in the work of redemption.

For an account of the Socinian divisions, see Bidelians, Budneians, and Faryonians.

Mosheim's Ecclesiastical History, vol. 4. p. 167, 193, 195.

Lindsey's View of the Unitarian doctrine, &c. p. 175, 176, 249, 393.

Priestley's Disquisitions, vol. 1. p. 376.

————— *History of Early Opinions, vol. 4. p. 233.*

Toulmin's Life of Socinus.

SOLDINS. So called from their leader one *Soldin*, a Greek priest. They appeared about the middle of the fifth century, in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass; their priests offered gold; their deacons, incense; and their sub-deacons, myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men. Very few au-

thors mention the *Soldins*, neither do we know whether they still subsist.

Broughton's Historical Library vol. 2. p. 560.

STANCARIANS, the disciples of Francis Stancarus, professor of the Hebrew tongue, and a native of Mantua in Italy.

The tenet which he most eagerly defended was, that Jesus Christ was a Mediator, in quality of a mere man, and not in quality of GOD and man.

This denomination took its rise in the sixteenth century.

Broughton's Historical Library, vol. 2. p. 561.

STYLITES. So called by the Greeks ; and Sancti Columnarii, or Pillar-Saints, by the Latins. They stood motionless upon the tops of *pillars*, expressly raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the populace.

The inventor of this discipline was *Simeon*, a *Syrian*, who, in order to climb as near *heaven* as possible,* passed thirty-seven years of his life upon five pillars of six, twelve, twenty-two, thirty-six, and forty cubits high ; and thus acquired a most shining reputation, and attracted the veneration of all about him. Many of the inhabitants of *Syria* followed his example, through not with the same degree of austerity : and this practice, which was begun in the fifth, continued in vogue till the twelfth century.

Mosheim's Ecclesiastical History, vol. 1. p. 391.

History of Don Ignatius, vol. 1. p. 31.

SUBLAPSARIANS, an appellation given to those *Calvinists* who suppose, that the decree of predestination regards man as fallen, by an abuse of that freedom which *Adam* had, into a state, in which all were to be left to necessary
and

* It is said that *Simeon* imagined he saw an angel of light coming to him in a fiery chariot to carry him to heaven, and lifted up his foot, in order to enter the divine vehicle.

and unavoidable ruin, who were not exempted from it by predestination.

Doddridge's Lectures, p. 460.

SUPRALAPSARIANS, a title given to those *Calvinists* who suppose, that **GOD** intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others ; and for that purpose decreed, that *Adam* should necessarily fall, and by that fall bring himself and his offspring into a state of everlasting condemnation.

Doddridge's Lectures. p. 460.

SWEDENBORGEANS. So called from the late Hon. Emanuel Swedenborg, who was born at Stockholm, in the year 1689.

He studied, with great attention, in the academy of Upsal, and in the universities of England, Holland, France, and Germany. He first began to have his revelations in London.

He asserted, that on a certain night, a man appeared to him in the midst of a strong shining light, and said, I am **GOD** the **LORD**, the Creator and Redeemer. I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate unto thee what thou oughtest to write. He affirmed, that after that period, his spiritual sight was opened so far, that he could see in the most clear and distinct manner, what passed in the spiritual world, and converse with angels and spirits in the same manner as with men. Accordingly, in his treatise concerning heaven and hell, he relates the wonders which he saw in the invisible worlds.* He asserts, that throughout hea-

ven,

* In this treatise, Baron Swedenborg gives an account of various, and, heretofore unknown particulars, relating to the peace, the light, the order, the furniture, and apparatus of heaven, together with the forms, the functions, and even the garments of the heavenly inhabitants.

He

ven, such as are of like dispositions and qualities are conso-
ciated into particular fellowships. And such as differ in
these respects are separated. So that every society in hea-
ven consists of similar members. This author maintains,
that there is an intermediate state for departed souls, which
is called *the world of spirits*; and that very few pass directly
to heaven or hell. This is a state of purification to the
good; but to bad spirits it is a state of separation of all the
extraneous good from the radical evil, which constitutes the
essence of their nature.

Baron Swedenborg called the doctrines which he deliv-
ered, the heavenly doctrines of the New Jerusalem. It is
thus styled, because, according to him, the New Jerusalem
signifies the new church upon earth, which is now about
to be established by the LORD, and which is particularly
described, as to its glory and excellency in Rev xxi, and
many other parts of the sacred word. The holy city, or
New Jerusalem, he interpreted as descriptive of a new dis-
pensation of heavenly truth, breaking through and dissipating
the darkness, which at this day prevails on the earth.* The
laws of divine order, and the economy of GOD's kingdom,
providence, and operation, will be more clearly and fully
understood; and the hearts of men will be thus opened to
a nearer intercourse with heaven; and rendered admittive
of the purer influences of gospel love and charity in their
lives and conversation.

The following extract contains the general outlines of
the most distinguishing articles in Baron Swedenborg's the-
ological system.

I.

He details to the reader his conversation with angels. He de-
scribes the condition of Jews, Mahometans, Christians, clergy-
men of every denomination, laity, &c in another world.

* Those who embrace the tenets of Baron Swedenborg, have
very lately begun to form themselves into a separate connexion,
under the name of the New Jerusalem Church.

I. That there is a spiritual sense in every part of the scriptures—That it is owing to the spiritual sense, that the word is divinely inspired and holy in every syllable—That the literal sense is the basis the continent, and firmament of the spiritual and celestial sense.

II. That there is a divine Trinity of Father, Son, and Holy Ghost ; or, in other words, of the all begetting divinity, the divine humanity, and the divine proceeding or operation : and that this Trinity consisteth not of three distinct persons, but is united as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who therefore is the GOD of heaven, and alone to be worshipped, being Creator from eternity, Redeemer in time, and Regenerator to eternity.

III. That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the divine wrath ; but in a real subjugation of the powers of darkness ; in a restoration of order and good government to the spiritual world ; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers ; in making salvation, which is regeneration, possible for all who believe on the incarnate GOD, and keep his commandments. Hence all have a capacity to be regenerated, because all are redeemed.

IV. That there is an universal *influx* from GOD into the souls of men. The soul, upon receiving this *influx* from GOD, transmits it through the perceptive faculties of the mind to the body. The LORD with all his divine wisdom, consequently with all the essence of faith and charity, entereth by *influx* into every man, but is received by every man according to his state and form. Hence it is, that good *influxes* from GOD are changed, by the evil nature of their recipients, into their opposites ; good into evil, and truth into falsehood.

V. That we are placed in this world subject to the influences

fluences of two most opposite principles : of good, from the LORD and his holy angels ; of evil, from the devil and his angels. While we live in this world, our spirits have their abodes in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers, in consequence of which we are at perfect liberty to turn to which we please. That without this free will in spiritual things, regeneration cannot be effected. If we submit to GOD, we receive real life from him ; if not, we receive that life from hell, which is called in scripture spiritual death.

VI. That heaven and hell are not arbitrary appointments of GOD. Heaven is a state arising from the good affections of the heart. And hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love and love of the world.

Baron Swedenborg strongly inculcated the observance of every moral virtue. And taught, that we ought to do good from a pure disinterested love to virtue, without a view to any other recompense and reward.

This author founded his doctrines on the spiritual sense of the word of GOD, which he declared was revealed to him immediately from the LORD out of heaven, while he was reading the word. As his language is peculiar, his reasoning cannot be abridged, so as to be intelligible to the generality of readers. Those, who are desirous of further information, are referred to Swedenborg's numerous and singular productions.

Summary View of Swedenborg's Doctrine, p. 12, 13, 18, 24, 49, 81, 90, 91.

Swedenborg's Treatise concerning the New Jerusalem, p. 28, 34.

----- *Heaven and Hell, p. 2, 4, 5.*

----- *Influx, p. 6, 23, 29.*

SYNCRETISTS, a name given to the followers of Calixtus. [See Calixtins.]

SYNERGISTS.

SYNERGISTS. So called from the Greek *συνεργεια*, which signifies *co-operation*. Hence this name was given to those in the sixteenth century, who denied that GOD was the sole agent in the conversion of sinful man, and affirmed that man co-operated with divine grace in the accomplishment of this salutary purpose.

Mosheim's Ecclesiastical History, vol. 4. p. 40.



TABORITES, a denomination in the fifteenth century ; so called from a mountain well known in sacred history. They not only insisted upon reducing the religion of Jesus to its primitive simplicity, but required also that the system of ecclesiastical government should be reformed in the same manner ; the authority of the Pope destroyed ; the form of divine worship changed. They demanded, in a word, the erection of a new church, a new hierarchy, in which Christ alone should reign, and all things should be carried on by a divine direction and impulse.

The famous *John Zisca*, a Bohemian knight, was the leader of this denomination. They maintained, that it was lawful to persecute and extirpate, with fire and sword, the enemies of the true religion : and some of the principal doctors among the *Taborites*, such as Martin Loquis and his followers, flattered themselves that Christ would descend in person upon earth, armed with fire and sword, to extirpate false opinions in religion, and purify the church from its multiplied corruptions. Soon after, however, this denomination abandoned the doctrines which, upon serious examination, they found to be inconsistent with the spirit and genius of the gospel. The *Taborites*, thus new modelled, were the same with those *Bohemian brethren*, who joined Luther and his successors at the Reformation ; and of whom

whom there are at this day many of the descendants and followers in Poland, and other countries.

Mosheim's Ecclesiastical History, vol. 3. p. 260, 262, 263, 264.

Gilpin's Life of Zisca, p. 296.

TANQUELINIANS. So called from Tanquelinus, who formed a numerous denomination in Brabant and Antwerp, in the twelfth century. He treated with contempt the external worship of GOD, the sacrament of the *Lord's supper*, and the rite of *baptism*; and held clandestine assemblies, to propagate his opinions. He declaimed against the vices of the clergy with vehemence and intrepidity.

Mosheim's Ecclesiastical History, vol. 2. p. 448, 449.

TATIANITES, a denomination in the second century; so called from their leader Tatian, a disciple of *Justin Martyr*.

They were however more frequently distinguished by the names of Encratites, or Continents; Hydröparastates, or Drinkers of Water; Apotactites, or Renouncers.

[For an account of the sentiments of this denomination, see Encratites.]

Mosheim's Ecclesiastical History, vol. 1. p. 180.

THEODOSIANS. [See Angelites.]

THEOPASCHITES, a denomination in the fifth century, which derive their name from the Greek of Θεός, GOD, and πασχω, to suffer.

One Peter, surnamed Fullo, was the author of this denomination. He held a doctrine opposite to that of *Nestorius*, viz. that Christ had but one nature, which was the *divine*, and, consequently, that this *divine nature* suffered.

Mosheim's Ecclesiastical History, vol. 1. p. 417.

Priestley's History of Early Opinions, vol. 4. p. 262.

TRASKITES,

TRASKITES, a denomination which arose in the year 1634. They derived their name from Mr. *John Traske*. His opinions were similar to the Sabbatarians. [See Sabbatarians.]

Pagitt's Heresiography, p. 135.

TRIFORMIANI, a denomination which appeared about the year 408; so called from the Latin *tria forma*. They maintained, that the *Divine nature* was one and the same in *three persons* together, but imperfect in the *several persons*.

Hearne's Ductor Historicus, vol. 2. p. 170.

TRINITARIANS, a name applied to all who profess to believe the doctrine of the Trinity, in opposition to Arians and Socinians, who are called Unitarians, and Anti-Trinitarians. The following is a brief account of the most celebrated of the opinions among the moderns concerning this doctrine.

Dr. Waterland, Dr. Ab. Taylor, and the rest of the Athanasians, assert three proper distinct persons, entirely equal to, and independent upon each other, yet making but one and the same being. And though there may appear many things inexplicable in this scheme, yet it is to be charged to the weakness of our understandings, and not to the absurdity of the doctrine itself. [See Athanasians.]

Mr. Baxter seems, as some of the school-men did, to have thought the three divine persons to be one and the same GOD, understanding, willing, and beloved by himself, or wisdom, power, and love; which he thinks illustrated by the three essential formalities, as he calls them, in the soul of man, viz. vital active power, intellect, and will; and in the sun, motion, light, and heat.

Mr. Howe seems to suppose, that there are three distinct eternal spirits, or distinct intelligent hypostases, each having his own distinct, singular, intelligent nature; united in

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such an inexplicable manner, as that, upon account of their perfect harmony, consent, and affection, to which he adds their mutual self-consciousness, they may be called the one GOD, as properly different, corporeal, sensitive, and intellectual natures united, may be called one man.

Dr. Thomas Burnet maintains one self-existent, and two dependent beings, but asserts, that the two latter are so united to, and inhabited by the former, that by virtue of that union, divine perfections may be ascribed, and divine worship paid to them.

— Dr. Wallis thought the distinctions in the Trinity were only modal, which seems to have been Archbishop Tillotson's opinion.

Bishop Pearson, with whom bishop Bull, and Dr. Owen also agree, is of opinion, that though GOD the Father is the fountain of the Deity, the whole divine nature is communicated from the Father to the Son, and from both to the Spirit, yet so as that the Father and Son are not separate nor separable from the divinity, but do still exist in it, and are most intimately united to it.

Some of the arguments which are made use of by Trinitarians in general, are inserted in the article Athanasians.

A particular defence of the above mentioned schemes cannot be comprised in the narrow limits of this work. Those who are desirous to see those opinions defended, are referred to the advocates of those various systems.

For an account of Dr. Clarke and Dr. Watts's sentiments concerning the Trinity, [see Pre-existents.]

Doddridge's Lectures, p. 402, 403.

Baxter's Works, vol. 2. p. 132.

Howe's Works, vol. 2. p. 560.

Bull's Sermons, vol. 4. p. 829.

Pearson on the Creed, p. 134.

Owen on Hebrews, p. 53, 54.

Tillotson's Works, p. 492.

Taylor on the Trinity.

TRITHEISTS,

TRITHEISTS, a denomination in the sixth century, whose chief was John Afcufnage, a Syrian philofopher, and at the fame time a Monophyfitc. This man imagined in the Deity three natures, or fubftances, abfolutely equal in all refpects, and joined together by no common *effence* : to which opinion his adverfaries gave the name of Tritheifm from the Greek of τρεις three, and Θεος GOD. One of the warmeft defenders of this doctrine was John Philoponus, an Alexandrian philofopher, and grammarian of the higheft reputation ; and hence he was confidered by many, as the author of this feft, whofe members have confequently derived from him the title of Philoponifts.

This denomination was divided into two parties, the Philoponifts, and the Cononites ; but they differed only concerning the doctrine of the *refurrection*. Philoponus maintained, that the *form* as well as the *matter* of all bodies was *generated* and *corrupted*, and that both therefore were to be reftored in the *refurrection*.

[See Cononites, for an account of the tenets of that denomination.]

Mofheim's Ecclefiastical History, vol. 1. p. 473.
Barclay's Dictionary. [See Tritheifts.]

TURLUPINS, a denomination which appeared about the year 1372. Their principle fcene was in Savoy and Dauphiny.

They taught, that when a man is arrived at a certain ftate of perfection, he is freed from all fubjection to the divine law. They often went naked : and they allowed of no prayer to GOD but mental. John Dabantonne was the author of this denomination. Some think they were called Turlupins, becaufe they ufually abode in places expofed to wolves, *lupi*. They called themfelves the *Fraternity of the poor*.

Broughton's Historical Library, vol. 2. p. 471.
Dufrefnoy's Chronological Tables, vol. 2. p. 243.

VALENTINIANS,



VALENTINIANS, a branch of the Gnostics, which sprang up in the second century ; so called from their leader Valentinus. Their principles were, generally speaking, the same with the Gnostics, whose name he assumed, yet in many things he entertained opinions peculiar to himself. He placed, for instance, in the *Pleroma*, (so the Gnostics called the habitation of the *Deity*) thirty *Æons*, of which the one half were male, and the other female. To these he added four others, which were of neither sex, viz. *Horus*, who guarded the borders of the *Pleroma*, *Christ*, the *Holy Ghost*, and *Jesus*. The youngest of the *Æons*, called *Sophia*, (i. e. wisdom) conceived an ardent desire of comprehending the nature of the *Supreme Being*, and by the force of this propensity, brought forth a daughter, named *Achamoth*. *Achamoth* being exiled from the *Pleroma*, fell down into the rude and undigested mass of matter, to which she gave a certain arrangement ; and by the assistance of *Jesus*, produced the *Demiurge*, the *Lord and Creator of all things*. This *Demiurge* separated the subtle or animal matter from that of the grosser, or more terrestrial kind. Out of the former he created the superior world, or the visible heavens ; and out of the latter he formed the inferior world, or this terraqueous globe. He also made man, in whose composition the subtle, and also the grosser matter were both united, and that in equal portions ; but *Achamoth*, the mother of *Demiurge*, added to these two substances, of which the human race was formed, a spiritual and celestial substance.

The creator of this world, according to *Valentinus*, arrived, by degrees, to that pitch of arrogance, that he either imagined himself to be GOD alone, or, at least, was desirous that mankind should consider him as such. For this purpose, he sent forth prophets to the Jewish nation, to declare his claim to the honor which is due to the *Supreme Being* ; and

in this also the other angels, who preside over the different parts of the universe, immediately set themselves to imitate his ambition. To chastise this lawless arrogance of *Demiurge*, and to illuminate the minds of rational beings with the knowledge of the true and supreme Deity, Christ appeared upon earth, composed of an animal and spiritual substance, and clothed, moreover, with an aerial body. This Redeemer passed through the womb of Mary, as the pure water flows through the untainted conduit. Jesus, one of the supreme *Æons*, was substantially united to him, when he was baptized by John in the waters of Jordan. The creator of the world, when he perceived the foundations of his empire were shaken by this divine man, caused him to be apprehended, and nailed to the cross. But before Christ submitted to this punishment, not only Jesus, the *Son of GOD*, but also the rational soul of Christ, ascended up on high; so that only the animal soul, and the ethereal body, suffered crucifixion. Those who abandoning the service of false deities, and the worship of the *GOD* of the Jews, live according to the precepts of Christ, and submit the animal and sensual soul to the discipline of reason, shall be truly happy. Their rational, and also their sensual souls shall ascend to those glorious seats of bliss which border on the *Pleroma*. And when all the parts of the divine nature, or all souls are purified thoroughly, and separated from *matter*, then a raging fire, let loose from its prison, shall spread its flames throughout the universe, and dissolve the frame of this corporeal world.

The denomination of the Valentinians was divided into many branches. [See Ptolemattes, Secundians, and Heracleonites.]

Mosheim's Ecclesiastical History, vol. 1. p. 185, 186, 187, 188.

VANISTS. So called from Sir *Henry Vane*, who was appointed Governor of New-England in the year 1636; and is said to have been at the head of that party, in New-England,

England, who were charged with maintaining Antinomian tenets. [See Antinomians.]

Calamy's Abridgment, vol. 1. p. 98.

UBIQUITARIANS, a denomination which derived their name from their maintaining, that the body of Jesus Christ is *ubique* every where, and in every place.

Brentius is said to have first advanced this sentiment, about the year 1560. The Ubiquitarians were not quite agreed among themselves: some holding, that Jesus Christ, even during his mortal life, was every where; and others dating the ubiquity of his body from the time of his ascension only.

Broughton's Historical Dictionary, vol. 2. p. 481.

UCKEWALLISTS, a sect which derives its denomination from Uke-Walles, a native of Friesland, who published his sentiments in the year 1637. He entertained a favorable opinion of the eternal state of Judas, and the rest of Christ's murderers. To give an air of plausibility to this sentiment, he invented the following hypothesis—That the period of time which extended from the birth of Christ to the descent of the Holy Ghost, was a time of deep ignorance and darkness; during which, the Jews were void of light, and entirely destitute of divine succour; and that, of consequence, the sins and enormities which were committed during this interval, were in a great measure excusable, and could not merit the severest displays of the divine justice.

This denomination strictly adhere to the doctrine and discipline of the primitive *Mennonites*. The ceremony of washing the feet of strangers, who come within the reach of their hospitality, they esteem a right of divine institution.

Mosheim's Ecclesiastical History, vol. 5. p. 48, 49.

VERSCHORISTS, a Dutch denomination, which derived its denomination from Jacob Verschoor, a native of Flushing, who published his sentiments in the year 1680.

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The religious tenets of this denomination resemble the Hattemists, in most points. [See Hattemists.]

Mosheim's Ecclesiastical History, vol. 4. p. 552.

UNITARIANS, a name given to the *Anti-Trinitarians*; the *Socinians* are also so called. The term is very comprehensive, and is applicable to a great variety of persons, who, notwithstanding, agree in this common principle, that there is *no distinction in the divine nature.*

Mosheim's Ecclesiastical History, vol. 5. p. 58.

UNITARIANS. Those who are commonly called Socinians, claim an exclusive right to this title: as holding the unity of GOD in the strictest sense, to the exclusion of Jesus Christ, and of every other person whatever, from being named or compared with the supreme Father, as equal to him, or any thing but dependent on him, who is *the blessed and only Potentate, the King of Kings, and Lord of Lords.*

The capital article in the religious system of this denomination is, that *Christ was a mere man.* But they consider him as the great instrument in the hands of GOD, of reversing all the effects of the fall; as the object of all the prophecies from Moses to his own time; as the great bond of union to virtuous and good men, who, as Christians, make one body, in a peculiar sense; as introduced into the world without a human father;* as having communications with
GOD,

* Dr. Priestley, in his History of the Early Opinions concerning Christ, calls in question the doctrine of Christ's *miraculous conception.* He disputes the authenticity of the introductory chapters to Matthew and Luke: because Mark and John do not give the least hint of a *miraculous conception*, and yet, if any part of the history required to be authenticated, it was this. He thinks it is probable, that the gospel of St. Matthew was written in Hebrew; and as the two first chapters, were not in the Ebionite copies of the gospel, he takes it for granted, they were not written by Matthew, but prefixed to his gospel afterwards. He
supposes,

GOD, and speaking and acting from GOD, in such a manner as no other man ever did ; and therefore having the *form of GOD*, and being the *Son of GOD*, in a manner peculiar to himself ; as the means of spreading divine and saving knowledge to all the world of mankind ; as under GOD the head of all things to his church ; and as the *LORD of life*, having power and authority from GOD, to raise the dead, and judge the world at the last day.

They suppose, that the great object of the whole scheme of revelation was, to teach men how to live here, so as to be happy hereafter ; and that the particular doctrines there taught, as having a connexion with this great object, are those of the *unity of GOD*, his universal presence and inspection,

supposes, that Marcion's copy of Luke's gospel, which begins at the third chapter, was genuine. But admitting, that the introductory chapters of Matthew and Luke were written by them, this learned divine supposes, that the evidence of the gospel history, is exactly similar to that of any other credible history depending upon human testimony ; and that the scriptures were written without any particular inspiration, by men who wrote according to the best of their knowledge, and who, from their circumstances, could not be mistaken with respect to the greater facts of which they were proper witnesses ; but, like other men subject to prejudice, might be liable to adopt an hasty and ill grounded opinion concerning things, which did not come within the compass of their knowledge. Dr. Priestley says, that though there are but few, who disbelieve the miraculous conception, he supposes, there have always been some, and those men of learning and character among Christians ; and that, to his certain knowledge, the number of such is increasing, and several of them think it a matter of great importance, that a doctrine which they regard as a discredit to the christian scheme, should be exploded.

This learned divine will not admit, that Christ was either infallible or impecciable. Those passages of scripture, which declare, *he know no sin*, &c. he supposes to have the same meaning with John iii. 9.

tion, his placability to repenting sinners, and the certainty of a life of retribution after death.*

Thus this denomination argue against the *divinity* and *pre-existence* of Christ.

The scriptures contain the clearest and most express declarations, that there is but one GOD ; without ever mentioning any exception in favor of a Trinity, or guarding us against being led into any mistake by such general and unlimited expressions. Exod. xx. 3. *Thou shalt have no other GOD but me.* Deut. vi. 4. Mark xii. 20. 1 Cor. viii. 6. Eph. iv. 5.

It is the uniform language of the sacred books of the Old Testament, that one GOD, without any assistant, either equal or subordinate to himself, made the world, and all things in it, and that this one GOD continues to direct all the affairs of men. The first book of Moses begins with reciting all the visible parts of the universe, as the work and appointment of GOD:

In the ancient prophetic accounts, which preceded the birth of Christ, he is spoken of as a man, as a human creature, highly favored of GOD, and gifted with extraordinary powers from him, and nothing more. He was foretold, Gen. xxii. 8, to be of *the seed of Abraham.* Deut. xviii. *A prophet like unto Moses.* Psalm cxxvii. 11. *Of the family of David, &c.*

As a man, as a prophet, though of the highest order, the Jews constantly and uniformly looked for their Messiah.

Christ never claimed any honor, nor respect on his own account, nor as due to himself, as a person only inferior to the most high GOD ; but such as belonged only to a prophet,

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* They suppose, that to be a Christian, implies nothing more, than the belief that Christ and his apostles, as well as all preceding prophets, were commissioned by GOD, to teach what they declare they received from him, the most important article of which is the doctrine of a resurrection to immortal life.

phet, an extraordinary messenger of GOD, to listen to the message and truths, which he delivered from him.

He in the most decisive terms declares the LORD GOD to be one person, and simply exclusive of all others, to be the sole object of worship. He always prayed to the one GOD, as his GOD and Father. He always spoke of himself as receiving his doctrine and power from him; and again and again disclaimed having any power of his own. John v. 19. *Then answered Jesus and said unto them, verily, verily, I say unto you, the Son can do nothing of himself.* John xiv. 10. *The words, which I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doth the works.*

He directed men to worship the Father, and never let fall the least intimation, that himself, or any other person whomsoever, was the object of worship. See Luke xi. 1, 2. Matt. iv. 10. He says, John xvi. 23. *And in that day, ye shall ask me nothing; verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

Christ cannot be that GOD to whom prayer is to be offered, because he is the high priest of that GOD to make intercession for us. Acts vii. 25.

And if Christ be not the object of prayer, he cannot be either GOD, or the Maker and Governor of the world under GOD.

The apostles, to the latest period of their writings, speak the same language; representing the Father as the only true GOD, and Christ as a man, the servant of GOD, who raised him from the dead, and gave him all the power of which he is possessed, as a reward for his obedience. Acts ii. 22, the apostle Peter calls Christ, *a man approved of GOD*, &c. And Acts xvii, the apostle Paul calls him, *the man whom GOD has ordained.* 1 Tim. ii. 5. *There is one GOD,*
and

and one mediator between GOD and man, the man Christ Jesus. Had the apostle Paul considered Christ as being any thing more than a *man*, with respect to his *nature*, he could never have argued with the least propriety or effect, *that as by man came death, so by man, came also the resurrection of the dead.* For it might have been replied, that by man came death, but not by man, but by GOD, or the creator of the world under GOD, came the resurrection from the dead.

The apostles directed men to pray to GOD the Father only. Acts iv. 24. Rom. xvi. 27, &c.

This denomination maintain, that repentance and a good life are of themselves sufficient to recommend us to the divine favor. And that nothing is necessary to make us in all situations the objects of his favor, but such moral conduct as he has made us capable of.

That Christ did nothing by his death, or in any other way, to render GOD kind and merciful to sinners; or rather, that GOD is of his own accord disposed to forgive men their sins, without any other condition than the sinners repentance, is declared by the Almighty himself constantly and expressly in the Old Testament, and never contradicted in the New. *Isai. lv. 7. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the LORD, and he will have mercy upon him, and to our GOD, and he will abundantly pardon.* See also Ezek. xvii. 27.

This most important doctrine of the efficacy of repentance alone, on the part of the sinner, as sufficient to recommend him to pardon with GOD, is confirmed by Christ himself. *Matt. vi. 12. If ye forgive men their trespasses, your heavenly Father will also forgive you.*

But above all, the beautiful and affecting parable of the prodigal son, Luke xv, is most decisive, that repentance is all our heavenly Father requires to restore us to his favor.

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The Unitarians of all ages have adopted the sentiments of Pelagius with respect to human nature.

————— *Priestley's Ecclesiastical History*, vol. 1. p. 143.

————— *History of Early Opinions*, vol. 1. p. 10, 51.

vol. 3. p. 7, 8, 27. vol. 4. p. 67.

————— *Corruptions of Christianity*, vol. 1. p. 135.

————— *Disquisitions*, vol. 1. p. 376.

————— *Institutes*, vol. 2. p. 281.

————— *Appeal*, p. 19, 47.

————— *Theological Repository*, vol. 4. p. 20, 436.

————— *Lindsey's View of the Unitarian doctrine*, &c. p. 355.

————— *Vindiciæ Priestleianæ*, p. 223, 226, 227.

————— *Apology*, p. 186.

————— *Answer to Robinson's Plea*.

UNITARIANS. Those Christians, who believe there is but one GOD, and one object of religious worship ; and that this one GOD is the Father only, and not a Trinity consisting of Father, Son, and Holy Ghost. They may, or may not believe in Christ's *pre-existence*. This term is thus defined by the celebrated Dr. Price, and applied by him, to what he calls a middle scheme between Athanasianism and Socinianism. His plan, and a few of the arguments he brings to support it, may therefore be inserted under this appellation.

It teaches, that Christ descended to this earth, from a state of pre-existent dignity ; that he was in the beginning with GOD, and that by him GOD made the world ; and that by a humiliation of himself which has no parallel, and by which he has exhibited an example of benevolence, that passes knowledge, he took on him flesh and blood, and passed through human life, enduring all its sorrows, in order to bless and save a sinful race. By delivering himself up to death, he acquired the power of delivering us from death. By offering himself a sacrifice on the cross, he vindicated the honor of those laws which sinners had broken, and rendered the exercise of favor to them consistent with the holiness

liness and wisdom of GOD's government ; and by his resurrection from the dead, he proved the efficacy and acceptableness of his sacrifice. Christ not only declared, but obtained the availableness of repentance to pardon ; and became, by his interposition, not only the conveyer, but the author and means of our future immortality.* This was a service so great, that no meaner agent could be equal to it ; and in consequence of it, offers of full favor are made to all.

No human being will be excluded from salvation, except through his own fault ; and every truly virtuous man, from the beginning to the end of time, let his country, or religion be what it will, is made sure of being raised from death, and being made happy forever. In all this the supreme Deity is to be considered as the first cause, and Christ as his gift to fallen man ; and as acting under that eternal and self-existent Being, compared with whom no other being is either great or good, and *of whom, and through whom, and to whom are all things.*

Our learned author argues in this manner, to prove the *pre-existence* of Christ.†

The history of our Saviour, as given in the New Testament, and the events of his life and ministry, answer best to the opinion of the superiority of his nature. Of this kind are his introduction into the world by a miraculous conception ; the annunciations from heaven at his baptism and transfiguration, proclaiming him the Son of GOD, and ordering all to hear him ; his giving himself out as come
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* Our learned author considers the destruction of being, as the main circumstance in the punishment of the wicked.

† Previous to this, our author brings arguments to prove, that there is one supreme GOD, and one object of religious worship. These are omitted, as the principal texts which are made use of to prove the inferiority of Christ to GOD the Father, are inserted in the Arian plan. The arguments here brought, are only such as distinguish this denomination from the Socinians.

from GOD, to shed his blood for the remission of sins ; his perfect innocence and sinless example ; the wisdom by which *he spake as never man spake* ; his knowledge of the hearts of men ; his intimations that he was greater than Abraham, Moses, David, or even angels ; those miraculous powers by which, with a command over nature, like that which first produced it, he ordered tempests to cease, and gave eyes to the blind, limbs to the maimed, reason to the frantic, health to the sick, and life to the dead ; his surrender of himself to the enemies, who took away his life, after demonstrating, that it was his own consent gave them their power over him ; the signs which accompanied his sufferings and death ; his resurrection from the dead, and triumphant ascension into heaven.

There are in the New Testament, express and direct declarations of the pre-existent dignity of Christ. John i. 1. compared with the 14th verse, *In the beginning was the Word, and the Word was with GOD, &c. And the Word was made flesh, and dwelt among us.* John iii. 13, *No one has ascended up into heaven, but he that came down from heaven ; even the Son of man who is in heaven.* John vi. 61, *What if you shall see the Son of man ascend up where he was before.* John viii. 58, *Before Abraham was, I am.* See also, John xvii. 5. 2 Cor. viii. 9. Phil. ii. 5, and following verses.

There remain to be quoted, the texts which mention the creation of the world by Jesus Christ. In Heb i. 2, we read, that GOD *who in former times, spake to the fathers by the prophets, hath in these last times, spoken to us by his Son, whom he hath appointed the heir of all things ; by whom also he made the worlds.* John i. 3 10. Col. i. 16.*

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* According to our author, the formation of the world by Christ, does not imply *creation from nothing*, that probably being peculiar to almighty power, but only an arrangement of things into their present order ; and the establishment of that course of nature to which we are witnesses. Christ is not the original creator, but only GOD's minister in creating.

The doctrine of GOD's forming the world by the agency of the Messiah, gives a credibility to the doctrine of his interposition to save it, and his future agency in new creating it ; because it leads us to conceive of him, as standing in a particular relation to it, and having an interest in it.

The doctrine of Christ's *simple humanity*, when viewed in connexion with the scripture account of his exaltation, implies an inconsistency and improbability, which falls little short of an impossibility. The scriptures tell us, that Christ, after his resurrection, became Lord of the dead and living ; that he had all power given him in heaven and earth ; that angels were made subject to him ; that he is hereafter to raise the dead, and judge the world, and finish the scheme of the divine moral government with respect to the earth, by conferring eternal happiness on all the virtuous, and punishing the wicked with everlasting destruction. Can it be believed that a mere man could be advanced at once so high as to be above angels, and to be qualified to rule and judge the world ? Do not all things rise gradually, one acquisition laying the foundation of another ; and perhaps, for higher acquisitions ? The power in particular, which the scriptures teach us Christ possesses, of raising to life all who have died, and all who will die, is equivalent to the power of creating a world. How inconsistent is it, to allow that he is to restore and new create this world, and yet to deny he might have been GOD's agent in originally forming it.

This plan coincides with the foregoing Unitarian system, in rejecting the Trinity of the Godhead, the divinity of Christ, his being a proper object of prayer ; the imputation of Adam's sin to his posterity ; and such a total corruption of our natures by original sin, as deprives us of free will, and subjects us before we have committed actual sin, to the displeasure of GOD, and future punishment ; and also in rejecting *absolute predestination, particular redemption, irresistible grace, and justification by faith alone.*

It differs from the foregoing in two respects.

I. In asserting Christ to have been more than any human being.

II. In asserting, that he took upon him human nature for a higher purpose, than merely revealing to mankind the will of GOD, and instructing them in their duty, and in the doctrines of religion.

*Price's Sermons, p. 153, 154, 167, 176, 177, 181,
182, 184, 185, 187, 190, 191, 192.
——— Dissertations, p. 134.*

UNITARIANS. The celebrated Dr. Priestley calls those *Philosophical Unitarians*, who, in the early ages of Christianity, explained the doctrines concerning Christ, according to the principles of the philosophy of those times. As the sun was supposed to emit rays, and draw them into himself again, so the *Divine Being*, of whom they imagined the sun to be an image, they likewise supposed, emitted a kind of *efflux*, or *divine ray*, to which they sometimes gave the name of *Logos*, which might be attached to any particular substance, or person, and then be drawn into the *Divine Being* again. They supposed, that the union between this divine *Logos*, and the man Christ Jesus, was only temporary. For they held that this divine *efflux*, which like a beam of light from the sun, went out of GOD, and was attached to the person of Christ, to enable him to work miracles while he was on earth, was drawn into GOD again, when he ascended into heaven, and had no more occasion to exert a miraculous power.

Some of them might go so far as to say, that since this ray was properly divine, and the divinity of the Father, Christ, who had this divine ray within him, might be called GOD, but by no means different from the Father. They are moreover charged with saying, that the Father, being in Christ, suffered and died in him also, and from this they got the name of *Patripassians* also. This denomination
may

may be applied to the Sabellians, Monarchians, and others. [See Sabellians, Monarchians, Noetians, &c.]

Priestley's History of Early Opinions, vol. 3. p. 376. vol. 4. p. 279.

————— *Ecclesiastical History, vol. 1. p. 296, 297.*

UNIVERSALISTS. The sentiment which has acquired its professors this appellation, was embraced by *Origen* in the third century ; and in more modern times by *Chevalier Ramsay*, *Dr. Cheyne*, *Mr. Hartley*, and others. The plan of *universal salvation*, as exhibited by a *learned divine* of the present day, who, in a late performance, entitled, *The salvation of all men*; has made several additions to the sentiments of the above mentioned authors, is as follows.

That the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end ; that it gradually tends to this end ; and will not fail of its accomplishment, when fully completed. Some, in consequence of its operation, as conducted by the *Son of GOD*, will be disposed and enabled, in this present state, to make such improvements in virtue, the only rational preparative for happiness, as that they shall enter upon the enjoyment of it in the next state. Others, who have proved incurable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable ; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind : and this will be the effect of the future torments upon many ; the consequence whereof will be their salvation, they being thus fitted for it. And there may be yet other states, before the scheme of *GOD* may be perfected, and mankind universally cured of their moral disorders, and in this way qualified for, and finally instated in, eternal happiness. But however many states some of the individuals of the human species may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of *universal happiness*, and will finally terminate

minate in it ; infomuch, that the *Son of GOD* and *Saviour of men*, will not deliver up his trust into the hands of the *Father*, who committed it to him, till he has discharged his obligations in virtue of it ; having finally fixed all men in heaven, when *GOD* will be *All in All*.

A few of the arguments made use of in defence of this system, are as follow.*

I. Christ died not for a select number of men only, but for mankind *universally*, and without *exception* or *limitation*.

For the sacred writers are singularly emphatical in expressing this truth. They speak not only of Christ's "*dying for us*," "*for our sins*," "*for sinners*," "*for the ungodly*," "*for the unjust*;" but affirm, in yet more extensive terms, that "*he died for the world*," for "*the whole world*." See 1 Thess. v. 10. 1 Cor. xv. 3. Rom. v. 6, 8. 1 Pet. iii. 18. John i. 29. iii. 16. 17. 1 John. ii. 2. Heb. ii. 9, and a variety of other passages.

If Christ died for all, it is far more reasonable to believe, that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish. More honor is hereby reflected on *GOD* ; greater virtue is attributed to the blood of Christ shed on the cross ; and instead of dying in vain, as to any real good which will finally be the event, with respect to the greatest part of mankind, he will be made to die to the best and noblest purpose, even the eternal happiness of a whole world of intelligent and moral beings.

II. It is the purpose of *GOD*, according to his good pleasure, that mankind *universally*, in consequence of the death

* The learned author of the performance, whence these arguments are extracted, has illustrated the passages of scripture quoted, by critical notes on the original language ; and by shewing their analogy to other passages in the inspired writings. Those who would form a just idea of the arguments must consult the work itself.

death of his Son Jesus Christ, shall *certainly* and *finally* be saved.

The texts which ascertain this, are those which follow : *First*.—Rom. v. 12th to the end. There *Adam* is considered as the source of damage to mankind *universally* : And Christ on the other hand, as a like source of advantage to the same mankind ; but with this observable difference, that the advantage on the side of Christ *exceeds, overflows, abounds,* beyond the damage on the side of Adam ; and this to *all mankind*. The 15th, 16th, and 17th verses are absolutely unintelligible upon any other interpretation.

Another text to the purpose of our present argument, we meet with in Rom. viii. from the 19th to the 24th verse. On the one hand it is affirmed of the *creature*, that is, of *mankind in general*, that they are *subjected to vanity*, that is, the imperfections and infelicities of a vain mortal life here on earth. On the other hand it is positively affirmed of the *creature*, or *mankind in general*, that they were not subjected to this vanity, *finally and forever*, but *in consequence of hope*, not only that they should be delivered from this *unhappy subjection*, but inflated in *immortal glory*, as GOD's sons.

Another text to this purpose occurs in Col. i. 19, 20. *For it pleased the Father, that in him should all fulness dwell ; " and (having made peace through the blood of the cross) by him to reconcile" all things unto himself, &c.** And in this epistle, ii. chap. 9 verse, the *apostle*, speaking of Christ, says, "*in him dwelleth all the fulness of the Godhead bodily,*" that is, he is the glorious *person* in whom GOD has *really lodged*, and through

* Our *author* paraphrases these texts in the following manner, " It pleased the Father that all *communicable fulness* should be lodged in his Son Jesus Christ, and by *him* as his *great agent*, (having prepared the way for it by his blood shed on the cross) to *change back again all things to himself* ; I say by *him* it pleased the Father to *change the state* of this *lower world*, of the *men*, and the *things of it*, whether they be on the *earth*, or in the *heaven* that encompasses it.

through whom he will actually communicate all the *fulnefs* wherewith he intends this *lapsed world* shall be filled, in order to its *restoration*. And Christ having this *fulnefs* lodged in him, *ascended up far above all heavens, that he might fill all things*. Eph. iv. 10. And as the *filling all things* in the *lapsed world*, that they might be restored, was the *final cause* of the *ascension* of Christ up to heaven, all things must accordingly be filled in fact by him sooner or later. The apostle, therefore, observes in the following verses, not only that he has imparted gifts, in prosecution of the end of his exaltation, but that, in order to the full accomplishment of it, he would go on to impart them, “*till we all come to the unity of the faith unto a perfect man, unto the measure of the stature of the fulnefs of Christ.*” And it is declared, in Eph. i. 9, 10, that all these things, in *heaven and earth*, shall be reduced from the state they were in by means of the *lapse*, into a well subjected and subordinate whole, by Christ. Another proof of the present proposition we find in 1 Tim. ii. 4. If GOD is able, in consistency with men’s make as *moral and intelligent* agents, to effect their salvation, his desiring they should *be saved*, and his *eventually saving them*, are convertible terms.

III. As a means in order to men’s being made meet for salvation, GOD will, sooner or later, *in this state or another*, reduce them *all* under a *willing and obedient subjection* to his moral government.

The texts which confirm this proposition, are numerous. The apostle says, in 1 John iii. 8, *For this purpose was the Son of GOD manifested, that he might destroy the works of the Devil.* Parallel to this passage, see John i. 29, Matt. i. 21, and Psa. viii. 5, 6, as explained and argued from Heb. ii. 6, 9. These words are applicable to Christ in their strict and full sense: And if *all things*, without any *limitation or exception*, shall be brought under subjection to Christ, then the time must come, sooner or later, in this *state or some other*, when there shall be no rebels among
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the sons of *Adam*, no enemies against the moral government of *GOD*. For there is no way of reducing rebels, so as to destroy their character as such, but by making them *willing* and *obedient subjects*. That this scripture is thus to be understood is evident by a parallel passage in *Phil. ii. 9, 10, 11*. The next portion of scripture in proof of the present proposition, we meet with in *1 Cor. xv. chap.* from the 24th to the end of the 29th verse. Though the apostle, in this paragraph, turns our view to the end of the *mediatory scheme*, it is affirmed, that *universal* subjection to Christ shall first be effected, in a variety of as strong and extensive terms as could well have been used: as by “*putting down all rule, and all authority and power:*” by “*putting all enemies under his feet,*” &c. It is worthy of special notice, that before Christ’s delivery of the *mediatorial* kingdom to the Father, the *last enemy must be destroyed, which is Death, the second death*, which those who die wicked men, must suffer, *before* they can be *reduced* under willing subjection to Jesus Christ. For the first death cannot be called the *last enemy* with propriety and truth, because the *second death* is posterior to it, and has no existence till that has been so far destroyed, as to allow of a restoration to life.

The *two periods*, when the *mediatory* kingdom is in the hands of Jesus Christ, and when *GOD* as *King*, will be *immediately All in All*, are certainly quite distinct from each other. And the reign of Christ in his *mediatorial* kingdom, may be divided into two general *periods*. The one takes in this *present state of existence*, in which Christ reigns at the head of *GOD’s kingdom of grace*, and that one *effect* whereof will be the *reduction* of a number of the sons of Adam under such an *obedience* to *GOD*, as that they will be fitted for a *glorious immortality* in the *next state*. The other *period* of Christ’s reign, is that which *intervenes* between the general *resurrection* and *judgment*, and the time when *GOD* shall be *All in All*. This state may contain a duration of so long continuance, as to answer to the scripture phrase, *ΕΙΣ ΤΟΥΣ*

αιωνας των αιωνων, for *ever and ever*; or, as might more properly be rendered, for *ages of ages*. During the whole of this state the righteous shall be happy, and the *wicked*, who are most *obdurate*, miserable, till they are *reduced* as *willing* and *obedient subjects* to Christ; which, when accomplished, the *grand period* shall commence, when GOD shall be himself *immediately All in All*.

IV. The *scripture* language concerning the *reduced* or *restored*, in consequence of the *mediatory* interposition of Jesus Christ, is such as leads us into the thought, that it is comprehensive of *mankind universally*.

There is one text at least so fully expressive of this idea, as renders it incapable of being understood in any other sense; it is Rev. v. 13: *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.*

Dr. Chauncy's Salvation of all Men, p. 12, 13, 20, 22, 81, 91, 117, 118, 123, 124, 125, 126, 146, 163, 167, 170, 171, 172, 173, 177, 178, 179, 182, 183, 184, 186, 197, 198, 208, 209, 211, 217, 218, 219, 222, 237, 238.

UNIVERSALISTS. This title also distinguishes those who embrace the sentiments of Mr. *Relley*, a modern preacher of *universal salvation*, in England, and Mr. *Murray*, in America. This denomination build their scheme upon the following foundation, viz.*

That Christ as *Mediator*, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs, and consequently he has as fully restored the whole human race to the divine favor, as if all had obeyed and suffered in their own persons. The divine law now, has no demands
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* The difference between this party and the *Chauncean Universalists*, will appear obvious, by comparing this with the preceding article.

upon them, nor condemning power over them. Their salvation solely depends upon their *union* to Christ, which GOD constituted and established before the world began. And by virtue of this *union*, they will all be admitted to heaven at the last day ; not one of Christ's members, not one of *Adam's* race, will be finally lost. Christ having taken on him the seed of *Abraham*, he in them, and they in him, fulfilled all righteousness, obeyed the law, and underwent the penalty for the past transgression, being all made *perfect in one*. According to this *union*, or being in him, as *branches in the vine, as members in the body, &c.* the people are considered together with him through all the circumstances of his *birth, life, death, resurrection, and glory*. And thus considering the whole law fulfilled in Jesus, and apprehending ourselves united to him, his condition and state is ours. And thus standing in him, we can read the law, or the doctrine of rewards and punishments without fear ; because all the threatenings in the law of GOD, have been executed upon us (as sinners and law-breakers) in him. And this sacrifice of Jesus is *all-sufficient*, without any act of ours, *mental or external*.

This denomination allege, that the *union* of Christ and his church, is a necessary consideration for the right explanation of the following scriptures ; as Psa. cxxxiv. 16. *In thy book all my members were written*. Eph. v. 30. *We are members of his body, of his flesh, and of his bones*. 1 Cor. xii. 26, *Whether one member suffer, all the members suffer with it : or one member be honored, all the members rejoice with it*. 1 Cor. xii. 12, *For as the body is one, and hath many members, and all the members of that one body, being many, are one body : so also is Christ*. See Col. i. 18. Eph. i. 22, 23. Col. ii. 10. Rom. xii. 5. Eph. ii. 16. Heb. ii. 11. John xvii. 22, 23, and a variety of other passages in the inspired writings.

The scriptures affirm, that *by the offence of one, judgment came upon all men, unto condemnation*. Rom. v. 8. *For all*

all have sinned, and come short of the glory of GOD. Rom. iii. 25. It is evident hence, that in *Adam's* offence all offended ; which supposes such a *union* between *Adam* and his offspring, that his sin was their sin, and his ruin their ruin : thus by his offence were they made sinners ; whilst they included in him were in passivity, and he the active consciousness of the whole. And that his sin has corrupted the whole mass of mankind, both the scriptures and common experience evidently declare. If it is granted that there was such a *union* between *Adam* and his offspring, as rendered his sin their's, why should it be thought a thing incredible, that the like *union* subsisting between *Jesus* and his seed, renders his condition their's ? especially, as the apostle has stated the matter thus : *As by one man's disobedience, many were made sinners ; so by the obedience of one, shall many be made righteous.* Rom. v. 19. The scriptures here shewing the method of sin in *Adam*, and of grace in *Christ*, take an occasion to illustrate the latter by the former : intimating, that as sin came upon all *Adam's* posterity by his single act, before they had any capacity of sinning, after the similitude of his transgression, or of personal concurrence with him in his iniquity ; it must have been from such a *union* to him, as rendered his condition their's, in whatever state he was. Thus, *by one man's disobedience, many were made sinners.* In like manner, *Christ's righteousness* is upon all his seed ; by his single act, before they had any capacity of obeying, after the similitude of his obedience : or of assenting to what he did, or suffered : this manifests such a *union* to him, as renders his condition their's, in every state which he passed through, insomuch that his righteousness, with all the blessings and fruits thereof, is theirs, before they were conscious of existence : **Thus by the obedience of one, are many made righteous.**

To prove that the atonement was satisfactory for the whole *human race* they allege, that the scriptures abound with positive declarations to this effect : *The restitution of*
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all things is preached by the mouth of all GOD's holy prophets ever since the world began. It is said that Christ died for all, that he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.

This denomination admit of no punishment for sin, but what Christ suffered ; but speak of a punishment which is consequent upon sin, as *darkness, distress, and misery*, which, they assert, are ever attendant upon *transgression*. But as the scriptures assure us, the *blood of Jesus cleanseth from all sin, that mystery of iniquity*, which is so predominant at present in the human heart, will finally *be consumed by the spirit of his mouth, and be destroyed by the brightness of his coming*. As to know the true GOD, and Jesus Christ is life eternal ; and as all shall know him from the least to the greatest ; that knowledge, or belief, will consequently dispel or save from all that *darkness, distress, and fear* which is ever attendant on *guilt and unbelief* : and being perfectly holy, we shall consequently be perfectly and eternally happy.

Relly's Union, p. 7, 8, 13, 14, 22, 26, 36.

Townsend's Remarks, p. 16, 17.

Female Catechism, p. 13.

As the reader has been presented with a brief account of the arguments used by the late learned and ingenious Dr. Chauncy, in favor of universal salvation, it is proper to give a sketch of the reasons his opponents have brought on the opposite side of the question.

A few of the arguments, alleged to support the eternity of future punishment, are as follow.

The sacred scriptures expressly declare, that the punishment of the finally impenitent shall be eternal. Matt. xvii. 8, *It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire.* Chap. xxv. 41, *Then shall he say unto them on the left hand, depart from me ye cursed, into everlasting fire, prepared for the devil and his angels.* Verse 46, *These shall go away into*

everlasting punishment. Mark ix. 43. *If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.* Rev. xiv 11, *And the smoke of their torment ascendeth up forever and ever* See also 2 Thet. i. 9. 2 Pet. ii, 17. Jude 13. Rev. xix. 3. xx. 10.

The texts concerning the sin against the Holy Ghost, are a clear proof of endless punishment. Matt. xii. 31. 32. *The blasphemy against the Holy Ghost, shall not be forgiven unto men. Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.* See also Mark iii. 29. Luke xii. 10.

So long as the gospel rejects every idea of the salvation of men without forgiveness, so long will those texts confute the salvation of all men.*

The Apostle says, in 1 John v. 16. *If any man see his brother sin a sin, which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.* It is evident, we are not to pray for those who sin unto death, because their salvation is impossible. For if their salvation is possible, no sufficient reason can be given, why we should not pray for it.

It is said, Heb. vi. 4, 6, *It is impossible for those, who were once*

* Dr. Edwards asserts, that the hypothesis of the Universalists precludes all possibility of the forgiveness of the damned, even on the supposition of their being finally admitted to heavenly happiness. Forgiveness implies, that the sinner forgiven is not punished in his own person, according to law and justice. On the scheme of the Universalists, all the damned are in their own persons punished, according to law and justice, in that they suffer that punishment, which is necessary to lead them to repentance. The New Testament every where represents, that all who are saved, are saved in a way of forgiveness.

once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and have tasted the good word of GOD, and the powers of the world to come; if they should fall away, to renew them again to repentance. Since it is impossible to renew them to repentance, it is impossible that they can be saved. Of like import is Chap x. 26, 27. For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for judgment, and fiery indignation, which shall devour the adversaries. If there remains no more a sacrifice for sin; then neither will the man whose character is here described, be able, by his own sufferings, to make a sacrifice or satisfaction for his sins, nor will the sacrifice of Christ be longer of any avail to him. And if the judgment and fiery indignation, which shall devour the adversaries, remain for him, he will suffer them without a possibility of escape, either by the sacrifice of Christ, or in consequence of his own sufferings.

The wo denounced by Christ on Judas, also seems to remain a demonstrative proof of endless punishment. Matt. xxvi. 24, and Mark xiv. 21, *Wo to that man by whom the Son of man is betrayed; good were it for that man, if he had never been born.* Let Judas suffer a temporary misery of ever so great duration, it must be infinitely less than an endless duration of happiness. So that if Judas was finally to enjoy endless happiness, he would be an infinite gainer by his existence, let the duration of his previous misery be what it might. It was therefore on the supposition of his final salvation, not only good, but infinitely good, that he had been born, which is a direct contradiction to the declaration of our Saviour.

All those texts which declare, that those who die impenitent shall perish, shall be cast away, and rejected, disprove *universal salvation.* As 1 Cor. i. 18. 2 Pet. ii. 12, &c. With what truth or propriety can those be said, to *perish*,

be cast away, be rejected, destroyed, and lost, who shall finally be saved ?

So it is said, in Heb. vi. 8, *That which beareth thorns and briers, is rejected, and is nigh unto cursing, whose end is to be burned.* How is the end of any man to be burned, if all shall finally be saved ? Prov. x. 28, *The expectation of the wicked shall perish.* If all are saved, the expectation the wicked have of final happiness, will never be cut off.

The figurative descriptions of the punishment of the wicked are strong, emphatical, and decisive of it as hopeless of restitution, and of endless duration. It is set forth by *devouring fire*, by *eternal fire*, *everlasting burnings* ; and if possible more strongly, by *the worm that dieth not, and a fire that is not quenched.* This must mean a punishment, which hath not, and never shall have an end.

The scripture represents, that at the end of the world, all things are brought to an end. 1 Pet. iv. 7, *But the end of all things is at hand.* When all things shall have come to their end, they will be in a fixed unalterable state, and after that, there can be no passing from hell to heaven. Rev. xxii. 11, 12, *He that is unjust, let him be unjust still ; and he that is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still. And behold I come quickly ; and my reward is with me, to give to every man, according as his work shall be.* These last words with verse 10, determine this text to refer to the general judgment. For a period, ages of ages, after the general judgment, cannot be said to come quickly, and to be at hand.

The representation, in the parables of our Lord, is, that after the general judgment, the tares and chaff shall no more be mixed with the wheat ; nor the good with the bad fish. Nor is there any intimation, that the tares and the chaff will become wheat, or the bad putrid fish become good ; but the contrary is plainly implied in the parables themselves.

felves, Besides the judgment is said to be eternal *αιωνιον*,* doubtless with respect to the endless and unchangeable consequences. But if the judgment be strictly eternal with respect to its consequences, the punishment of the damned will be without end.

The parables before mentioned, further prove endless punishment, as they represent, that the bad fish are cast away ; that the tares and chaff are burnt up. How is this consistent with their final salvation and happiness ?

The peculiar epithets and emphasis put upon the future judgment indicates it final. It is frequently styled the *last day* ; and the great works appropriated to it, are, the universal resurrection, and universal judgment and decision of the states of the whole moral world.

That the wicked will never be released from punishment, and pass from hell into the abodes of the blessed, is asserted by our Saviour in the words, which he represents *Abraham* speaking to the rich man, Luke xvi. 26. *And besides all this, between us and you, there is a great gulf fixed : so that they, which would pass from hence to you, cannot ; neither can they pass to us, that would come from thence.*

John iii. 36, *He that believeth on the Son, hath everlasting life ; but he that believeth not on the Son, shall not see life ; but the wrath of GOD abideth on him.* If all are to be saved, then all will see and enjoy life ; which is contrary to the express words of scripture.

All the texts which speak of the divine *vengeance, fury, wrath, indignation, fiery indignation, &c* hold forth some other punishments, than that, which is merely disciplinary. See

* Dr. Edwards, and the other advocates for the eternity of future punishment, assert that the Greek words *αιων* and *αιωνιος* strictly imply an endless duration. On the other hand, Dr. Chauncy has taken great pains to shew, that, they mean a limited duration.

See Deut. xxxii. 41. Rom. iii. 5, 6. xii. 9. 2 Theſſ. i. 8, &c.

Beſide the arguments drawn directly from texts of ſcripture, there is one from the general nature of the goſpel.

Thoſe who die impenitent, deſerve an endless puniſhment: for if endless puniſhment is not the penalty threatened in the law, no account can be given of the penalty of the law. It cannot be the temporary puniſhment actually ſuffered by the damned, becauſe then they would be finally ſaved without forgivenefs. It cannot be a temporary puniſhment of leſs duration, than that which is ſuffered by the damned, becauſe, on that ſuppoſition, they are puniſhed more than they deſerve. It cannot be a temporary puniſhment of longer duration, than that, which the ſcriptures abundantly declare the damned ſhall ſuffer; becauſe no ſuch puniſhment is threatened in the law, or in any part of ſcripture. It muſt therefore be an endless puniſhment.

The doctrine of the perpetuity of future puniſhment, is alſo confirmed by the conſtitution of nature, which connects ſin and miſery together, and will finally make the wicked neceſſarily miſerable, as long as they have exiſtence; unleſs this conſtitution be annihilated or ſuperſeded, by the grace of GOD, which he assures us never ſhall be the caſe.

*Edwards Againſt Chauncy, p. 53, 228, 280, 282,
284, 285, 287, 289, 293.*

Johnſon On Everlaſting Puniſhment, p. 49, 67.



WALDENSES. Many authors of note make the antiquity of this denomination coeval with the apoſtolic age.* The following is an extract from their *confefſion of faith*,

* The learned Mr. Allix, in his *hiſtory of the churches of Piedmont*,

faith, which is said to have been copied out of certain manuscripts, bearing date near four hundred years before the time of *Luther*, and twenty before *Peter Waldo*.

I. That the scriptures teach, that there is one GOD *Almighty, all wise, and all good*, who has made all things by his *goodness*; for he formed Adam in his own *image and likeness*. But that by the *envy* of the Devil, and the *disobedience* of Adam, *sin* entered into the world, and that we are sinners in and by Adam.

II. That Christ was promised to our *fathers*, who received the *law*, that so knowing by the *law* their *unrighteousness* and *insufficiency*, they might desire the coming of Christ, to satisfy for their *sins*, and accomplish the *law* by himself.

III. That Christ was born in the *time* appointed by GOD the Father; that is to say, in the *time* when all *iniquity* abounded, that he might shew us *grace* and *mercy*, as being faithful.

IV. That Christ is our *life, truth, peace* and *righteousness*, as also our *pastor, advocate, and priest*, who died for the *salvation* of all who believe; and is risen for our *justification*.

V. That there is no *Mediator* and *Advocate* with GOD the Father, save Jesus Christ.

VI.

Piedmont, gives this account. That for three hundred years or more, the Bishop of Rome attempted to subjugate the church of Milan under his jurisdiction, and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch, that the bishop and the people, rather than own their jurisdiction, retired to the vallies, and thence were called *Vallenses, Wallenses, or the People in the Vallies*. [See Allix's History of the churches of Piedmont, and Perrin's History of the Waldenses.]

On the other hand the Papists derive their origin from Peter Waldo. [See Dupin's Church History, and Dufresnoy's Chronological Tables.]

VI. That after this life, there are only two *places*, the one for the *saved*, and the other for the *damned*.

VII. That the *feasts*, the *vigils of saints*, the *water* which they call *holy* ; as also to abstain from *flesh* on *certain days*, and the like ; but especially the *masses*, are the inventions of men, and ought to be rejected.

VIII. That the *sacraments* are *signs* of the *holy thing*, visible forms of the *invisible grace* ; and that it is good for the faithful to use those *signs*, or *visible forms* ; but they are not essential to *salvation*.

IX. That there are no other *sacraments* but *baptism* and the *Lord's supper*.

X. That we ought to honor the *secular powers*, by *subjection*, ready *obedience*, and paying of tributes.

Perrin's History, of the Waldenses, p. 226.

Athenian Oracle, vol. 1. p. 224.

WICKLIFFITES, a denomination which sprang up in England in the fourteenth century. They took their name from John Wickliff, *Doctor* and *Professor* of *Divinity* in the University of Oxford, a man of an enterprising genius, and extraordinary learning.

He began with attacking the jurisdiction of the *Pope* and the *bishops* ; and declared, that *penance* had no sort of merit in the sight of *God*, unless followed with a reformed life. He was a warm opposer of *absolution*. For he alleged, that it belonged to *God* alone to *forgive sins* ; but instead of acting as *God's* ministers, the *Romish* clergy took upon them to *forgive sins* in their own names. He also taught, that *external confession* was not necessary to *salvation* ; exclaimed against *indulgences*, *prayers* to the *saints*, the *celibacy of the clergy*, the doctrine of *transubstantiation*, *monastic vows*, and other practices in the *Romish Church*.

He not only exhorted the laity to study the scriptures,
but

but also translated into *English* these divine books, in order to render the perusal of them more universal.

The followers of Wickliff were also called Lollards.

Mosheim's Ecclesiastical History, vol. 3. p. 166.

Gilpin's Life of Wickliff, p. 67, 68, 73.

Bailey's Dictionary, vol. 2. [See Wickliffites.]

WILHELMINIANS, a denomination which arose in the thirteenth century; so called from *Wilhelmina*, a Bohemian woman, who resided in the territory of Milan. She persuaded a large number, that the Holy Ghost was become *incarnate* in her person, for the salvation of a great part of mankind.

According to her doctrine, none were saved by the blood of Jesus, but true and pious Christians; while the *Jews*, *Saracens*, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her; and that in consequence thereof, all which had happened to Christ, during his appearance upon earth in the human nature, was to be exactly renewed in her person, or rather in that of the Holy Ghost, which was united to her.

Mosheim's Ecclesiastical History, vol. 3. p. 131.



ZACHEANS, disciples of Zacheus, a native of *Palestine*; who about the year 350, retired to a mountain near the city of *Jerusalem*, and there performed his devotions in secret; pretending that prayer was only agreeable to God, when it was performed secretly and in silence.

Broughton's Historical Library, vol. 2. p. 516.

ZANZALIANS. [See Jacobites.]

ZUINGLIANS, a branch of the ancient *Protestants*; so called from *Ulric Zuinglius*, a divine of Switzerland, who

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received the doctor's cap at Basil, in 1501. He possessed an uncommon share of penetration, and acuteness of genius.

Zuinglius declaimed against *iudulgences*, the *mass*, the *celibacy of the clergy*, and other doctrines of the Romish church. He differed both from *Luther* and *Calvin* in the following point, viz. He supposed only a *symbolical* or *figurative* presence of the body and blood of Christ in the *Eucharist*, and represented a pious remembrance of Christ's death, and of the benefits it procured to mankind, as the only fruits which arose from the celebration of the Lord's supper.*

He was also for removing out of the churches, and abolishing in the ceremonies of public worship, many things which Luther was disposed to treat with toleration and indulgence, such as images, altars, wax tapers, the form of exorcism, and private confession.

The religious tenets of this denomination were, in most other points, similar to those of the Lutherans. [See Lutherans.]

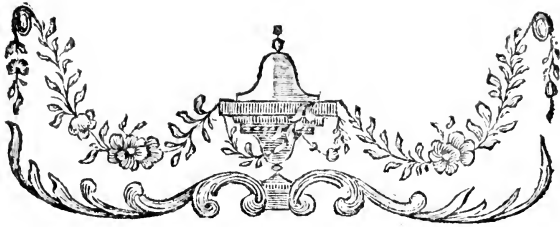
Mosheim's Ecclesiastical History, vol. 4. p. 66, 79.

Broughton's Historical Library, vol. 2. p. 519.

* Luther held *consubstantiation*; and Calvin acknowledged a *real*, though *spiritual presence* of Christ in the *sacrament*. So that they all three entertained different sentiments upon this subject.

END OF THE FIRST PART.





A

VIEW OF RELIGIONS.

PART II.



THE Religions which are not included in the foregoing work, are the Pagan, Mahometan, Jews, and Deists. Of these, the Pagan is the most extensive; and the worship of the *Grand Lama* is the most extensive and splendid mode of Paganism.

The religion of *Lama* made considerable progress in early times. It was adopted in a large part of the globe. It is professed all over Thibet, and Mongalia, is almost universal in greater and less Bucharria, and several provinces of Tartary; and has some followers in the kingdom of Cassimere in India, and in China.*

The *Grand Lama* is a name given to the sovereign Pontiff,

* Dr. Stiles's Election Sermon, p. 76.

Baynal's History of the Indies, vol. 2. p. 219.

tiff, or High Priest of the Thibetian Tartars, who resides at Patoli, a vast palace on a mountain, near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand *Lamás*, or *Priests*, who have their separate apartments round about the mountain; and according to their respective quality, are placed nearer, or at a greater distance from the sovereign Pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen Tartars, who roam through the vast tract of continent, which stretches from the banks of the Wolga, to Correa, on the sea of Japan. He is not only the sovereign Pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are said, to absolutely regard him as the Deity himself; and call him GOD, *the everlasting Father of heaven*. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship and make rich offerings at his shrine. Even the Emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity; and actually entertains, at a great expense, in the palace of Peking, an inferior *Lama*, deputed as his nuncio from Thibet.* The *Grand Lama* is never to be seen but in a secret place of his palace, amidst a great number of lamps, setting crosses legged upon a cushion, and decked all over with gold and precious stones; where, at a distance, the people prostrate themselves before him, it being not lawful for any, so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks, even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.†

The

* Guthrie's Geography, (edition printed 1788,) p. 660.
Economy of Human Life, p. 5.

† The great *Lamás* seldom shew themselves, the better to maintain

The *Sunniasses*, or Indian pilgrims, often visit Thibet as a holy place ; and the *Lama* always entertains a body of two or three hundred in his pay. Beside his religious influence and authority, the *Grand Lama* is possessed of unlimited power throughout his dominions, which are very extensive. † The inferior *Lamás*, who form the most numerous, as well as the most powerful, body in the state, have the priesthood entirely in their hands ; and besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like Italy, abounds with priests ; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the *Great Mogul*, and from almost all parts of the Indies. §

The opinion of those who are reputed the most orthodox among the Thibetians, is, that when the *Grand Lama* seems to die either of old age, or of infirmity, his soul in fact only quits a crazy habitation to look for another, younger or better, and is discovered again in the body of some child, by certain tokens known only to the *Lamás*, or priests, in which order he always appears. In 1774 the *Grand Lama* was an infant, which had been discovered some time before by the *Tayshoo Lama* ; who, in authority and sanctity of character, is next to the *Grand Lama*, and during his minority, acts as chief.

Almost all the nations of the East, except the *Mahometans*, believe the *Metempsychosis* as the most important article of their faith ; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and

tain the veneration they have inspired for their person and mysteries ; but they give audience to ambassadors, and admit princes who come to visit them. Their picture is always in full view, being hung up over the doors of the temple, at Patoli.

† Guthrie, p. 661.

§ Economy of Human Life, p. 5.

and Japanefe, and the Monguls and Kalmucks, who changed the religion of *Schamanifm*, for the worfhip of the *Grand Lama*.

According to the doctrine of this *Metempsychofis*, the foul is always in action, and never at reft : for no fooner does ſhe leave her old habitation, but ſhe enters a new one. The *Dailai Lama* being a divine perſon, can find no better lodging than the body of his ſucceſſor ; or the *Foe* reſiding in the *Dailai Lama* which paſſes to his ſucceſſor : and this being a GOD to whom all things are known, the *Dailai Lama* is therefore acquainted with every thing which happened during his reſidence in his former body.*

This religion is ſaid to have been of three thouſand years ſtanding ; and neither time, nor the influence of men, has had the power of ſhaking the authority of the *Grand Lama*. This *theocracy* extends as fully to temporal, as to ſpiritual concerns.

The Eaſt-India Company made a treaty with the *Lama*, in 1774.†

THE *Mohammedans*, or *Mahometans*, derive their name and doctrine from *Mohammed*, or *Mahomet*, who was born in Arabia in the ſixth century. He was endowed with a ſubtle genius, and poſſeſſed an enterpriſe and ambition peculiar to himſelf. He pretended to receive revelations ; and declared, that GOD ſent him into the world, not only to teach his will, but to compel mankind to embrace it. The magiſtrates of Mecca were alarmed at the progreſs of his doctrines, and *Mohammed* being apprized of their deſign to deſtroy him, fled to Medina : from this flight, which happened in the 622d year of Chriſt, his followers compute their time. This era is called in Arabic, *Hegira*.

The book in which the *Mahometan* religion is contained,
is

* Annual Register for 1780, p. 62.

† Middleton's Geography, vol. 1. p. 33.
Guthrie, p. 662.

is called the *Korân*, or *Alcorân*, by way of eminence, as we say the *Bible*, which means the *Book*.* Its doctrines made a most rapid progress over Arabia, Syria, Egypt, and Persia; and *Mohammed* became the most powerful monarch in his time. His successors spread their religion and conquests over the greatest part of Asia, Africa, and Europe; and they still give law to a very considerable part of mankind. †

The great doctrine of the *Korân* is the *unity of GOD*: to restore which point, *Mohammed* pretended was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was, nor ever can be more than one true orthodox religion. For though the particular laws or ceremonies are only temporary, and subject to alteration according to the divine direction, yet the substance of it being *eternal truth*, is not liable to change, but continues immutably the same. And he taught, that whenever this religion became neglected, or corrupted in essentials, GOD had the goodness to re-inform and re-admonish mankind thereof by several prophets, of whom *Moses* and *Jesus* were the most distinguished, till the appearance of *Mohammed*. ‡ The *Korân* asserts *Jesus* to be the true *Messias*, the *word* and *breath of GOD*, *worker of miracles*, *healer of diseases*, *preacher of heavenly doctrine*, and *exemplary pattern of a perfect life*; denying that he was crucified, but affirming that he ascended into *Paradise*; § and that his religion was mended by *Mohammed*, who was the *seal of the prophets*, and was sent from

* The generality of the *Mohammedans* believe, that the first manuscript of the *Korân* has been from everlasting by GOD's throne, written on a table of vast bigness called the *Preserved Table*, in which are recorded the divine decrees: that a copy from this table, in one volume on paper, was, by the ministry of the angel *Gabriel*, sent down to the lowest heaven, in the month of *Ramadan*. [See *Sale's Korân*.]

† Guthrie, p. 718.

‡ Sales *Korân*, vol. 1. p. 83.

§ Turkish *Spy*, vol. 7. p. 205.

from GOD to restore the *true religion*, which was corrupted in his time, to its primitive simplicity ; with the addition, however, of peculiar laws and ceremonies, some of which had been used in former times, and others were now first instituted.

The *Mohammedans* divide their religion into two general parts—*faith or theory*, and *religion or practice*. Faith or theory is contained in this confession of faith,—*There is but one GOD, and Mohammed is his prophet*. Under these two propositions are comprehended six distinct branches.—

1. Belief in GOD.—2. In his angels.—3. In his scriptures.—4. In his prophets.—5. In the resurrection and judgment—6. In GOD's absolute decrees.

They reckon four points relating to practice.—viz.—

1. Prayer, with washings, &c.—2. Alms.—3. Fasting.—4. Pilgrimage to Mecca.*

The idea which *Mohammed* taught his disciples to entertain of the *Supreme Being*, may be seen from a public address he made to his countrymen, which is as follows :

“ Citizens of Mecca !

“ The hour is now come, when you must give an account of your reason and your talents. In vain have you received them from an Almighty Master, liberal and beneficent—in case you use them negligently, or if you never reflect. In the name of this Master, I must tell you, he will not suffer you to abuse his inestimable gifts by wasting life away unprofitably, and employing them only in unworthy amusements. No more permit delusive pleasures to distract your hearts ! Open your minds and receive the truth ! Wo to you for the unworthy notion you have entertained of GOD ! The heaven and the earth are his own ! and there is nothing in all their copious furniture but what invariably obeys him ! The sun and stars with all their glory, have never disdained

* Sale's Korân vol. p. 93. 94.

disdained his service ! and no being can resist his will, and the exercise of his omnipotence ! He will call men to an account, and require of them the reason for all those gods they have invented in defiance of reason ! *There is no other God but GOD, and him only we must adore !**

The belief of the existence of angels is absolutely required in the *Korân*. The *Mohammedans* suppose they have pure and subtile bodies, created of fire ; and that they have various forms and offices ; some being employed in writing down the actions of men, others in carrying the throne of GOD, and other services. They reckon four angels superior to all the rest : These are, *Gabriel*, who is employed in writing down the divine decrees ; *Michael*, the friend and protector of the Jews ; *Azrael*, the angel of death ; and *Israfil*, who will sound the trumpet at the resurrection. They likewise assign to each person two guardian angels.

The *Devil*, according to the *Korân*, was once one of the highest angels, but fell for refusing to pay homage to *Adam* at the command of GOD.

Beside angels and devils, the *Mohammedans* are taught by the *Korân* to believe an intermediate order of creatures, which they call *Jin*, or *Genii*, created also of fire, but of a grosser fabric than angels ; and are subject to death. Some of these are supposed to be good, and others bad, and capable of future salvation, or damnation as men are ; whence *Mohammed* pretended to be sent for the conversion of *Genii* as well as men.

As to the *scriptures*, the *Mohammedans* are taught by the *Korân*, that GOD, in divers ages of the world, gave revelations of his will in writing to several prophets. The number of these sacred books according to them, are one hundred and four ; of which ten were given to *Adam*, fifty to *Seth*, thirty to *Enoch*, ten to *Abraham* ; and the other four, being the *Pentateuch*, the *Psalms*, the *Gospel*, and the *Korân*,

M m

were

* Boulanviller's Life of Mahomet.

were successively delivered to *Moses, David, Jesus, and Mohammed*; which last, being the *seal* of the prophets, these revelations are now closed. All these divine books, excepting the four last, they agree to be entirely lost, and their contents unknown. And of these four, the *Pentateuch, Psalms, and Gospels*, they say, have undergone so many alterations and corruptions, that very little credit is to be given to the present copies in the hands of the *Jews and Christians*.

The number of *prophets*, who have been from time to time sent into the world, amounts to two hundred and twenty-four thousand; among whom three hundred and thirteen were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws or dispensations, which successively abrogated the preceding. These were *Adam, Noah, Abraham, Moses, Jesus, and Mohammed*.*

The next article of faith required by the *Korân*, is the belief of a general *resurrection* and a future *judgment*. But before these, they believe there is an intermediate state, both of the soul and of the body after death. When a corpse is laid in the grave, two angels come and examine it concerning the *unity of God*, and the mission of *Mohammed*. If the body answers rightly, it is suffered to rest in peace, and is refreshed by the air of *Paradise*: if not, they beat it about the temples with iron maces; then press the earth on the corpse, which is gnawed and stung by ninety-nine dragons, with seven heads each.

As to the souls of the faithful, when they are separated from the body by the *angel of death*, they teach, that those of the *prophets* are admitted into *Paradise* immediately. Some suppose, the souls of *believers* are with *Adam* in the lowest heaven; and there are various other opinions concerning their state. Those who are called the most orthodox, hold that the souls of the wicked are confined in a dungeon under

* Sales *Korân*, vol. 1. p. 94, 95.

der a green rock, to be there tormented till their re-union with the body at the *general resurrection*.

That the *resurrection* will be general, and extend to all creatures, both angels, genii, men, and animals, is the received opinion of the *Mohammedans*, which they support by the authority of the *Korân*.*

Mankind, at the *resurrection*, will be distinguished into three classes ; the first, of those who go on foot ; the second, of those who ride ; and the third, of those who creep grovelling with their faces on the ground. The first class will consist of those believers whose good works have been few ; the second, of those who are more acceptable to GOD ; whence *Ali* affirmed that the pious, when they come forth from their sepulchres, shall find ready prepared for them, white-winged camels, with saddles of gold. The third class will be composed of the infidels, whom GOD will cause to make their appearance with their faces on the ground. When all are assembled together, they will wait, in their ranks and orders for the judgment ; some say forty years, others seventy, others three hundred, and some no less than fifty thousand years. During which time they will suffer great inconveniences, the good as well as the bad, † from their thronging and pressing upon each other, and the unusual approach of the sun, which will be no farther off them, than the distance of a mile ; so that the skulls of the wicked will boil like a pot, and they will be all bathed with sweat. At length, GOD will come in the clouds surrounded by the angels, and will produce the books wherein every man's actions are written. Some (explaining those words
so

* Sale's *Korân*, p. 96, 97.

† Yet they make a manifest difference between the sufferings of the righteous and the wicked : for the limbs of the former, particularly those parts they used to wash before prayer, shall shine gloriously, and their suffering shall last no longer than the time necessary to say their prayers : and they shall be protected from the heat of the sun by the shade of GOD's throne.

so frequently used in the *Korân*, GOD will be swift in taking an account,) say, that he will judge all creatures in the space of half a day ; and others, that it will be done in less time than the twinkling of an eye. At this tribunal, every action, thought, word, &c. will be weighed in a balance held by the angel *Gabriel*, of so vast a size, that its two scales are capacious enough to contain both heaven and earth.

The trials being over, and the assembly dissolved, those who are to be admitted into *Paradise*, will take the right hand way ; and those who are destined to hell-fire, the left : but both of them must first pass the bridge called in Arabic, *Al Sirat*, which is laid over the middle of hell, and is described to be finer than a hair, and sharper than the edge of a sword. The wicked will miss their footing, and fall headlong into hell.*

In the *Korân* it is said that hell has seven gates ; the first for the *Musselmén*, the second for the *Christians*, the third for the *Jews*, the fourth for the *Sabians*, the fifth for the *Magicians*, the sixth for the *Pagans*, the seventh and worst of all, for the *Hypocrites* of all religions. The inhabitants of hell will suffer a variety of torments, which shall be of eternal duration, except with those who have embraced the true religion, who will be delivered thence, after they have expiated their crimes by their sufferings.†

The righteous, after having surmounted the difficulties in their passage, will enter *Paradise*, which they describe to be a most delicious place, whose earth is the finest *wheat*, or *musk* ; and the stones *pearls*, or *jacinths*. It is also adorned with

* Sale's *Korân*, p. 90, 100, 112.

† Between *Paradise* and *hell*, they imagine there is a wall or partition, in which, some suppose, those were placed whose good and evil works exactly counterpoised each other. These will be admitted to *Paradise* at the last day, after they have performed an act of adoration, which will make the scale of their good works to over-balance.

with flowery fields, beautified with trees of gold, enlivened with the most ravishing music, inhabited by exquisite beauties, abounding with rivers of *milk, wine, and honey*, and watered by lesser springs, whose pebbles are *rubies, emeralds, &c.* Here the faithful enjoy the most exquisite sensual delights, free from the least alloy.*

The sixth great point of *faith* which the *Mohammedans* are taught to believe, is, GOD's *absolute decree*, and pre-determination, both of good and evil. The doctrine which they call orthodox, is, that whatever doth or shall come to pass in the world, whether it be good or bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the *preserved table*; and that GOD hath secretly pre-determined not only the adverse and prosperous fortune of every person in the world, in the most minute particulars, but also his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is impossible by any foresight or wisdom to avoid.†

Of the four practical duties required by the *Korân*, prayer is the first. *Mohammed* used to call prayer *the pillar of religion*

* Some of the most refined *Mabometans* understand their prophet's description of *Paradise* in an *allegorical* sense.

† Of this doctrine, *Mohammed* made great use for the advancement of his designs; encouraging his followers to fight without fear, and even desperately, for the propagation of their faith, by representing to them that all their caution would not avert their inevitable destiny, or prolong their lives for a moment: for not only the time, but the manner and circumstances of their death, have been unalterably fixed from all eternity. Hence the rigid *Mussulman* deems every attempt to change the common order of things, a crime not far removed from rebellion against the established laws of GOD. Hence he views the pestilence which is common in those parts, ravaging his country, and destroying *thousands, and ten thousands in the streets*, without exerting one effort to check its baneful progress. [See White's Sermons. p.84.]

igion and key of Paradise. Hence he obliged his followers to pray five times every twenty-four hours, and always wash before prayers.

Circumcision is held by the *Mohammedans* to be of divine institution.

The giving of *alms* is frequently commanded in the *Korân*, and often recommended therein jointly with prayer; the former being held of great efficacy in causing the latter to be heard with GOD.*

Fasting is a duty enjoined by *Mohammed* as of the utmost importance. His followers are obliged by the express command of the *Korân*, to fast the whole month of *Ramadan*; during which time, they are obliged to fast from day-light to sunset. The reason the month of *Ramadan* is pitched upon for that purpose, is, because they suppose that at that time the *Korân* was sent down from heaven.

The *pilgrimage to Mecca* is so necessary a point of practice, that, according to a tradition of *Mohammed*, he who dies without performing it, may as well die a *Jew* or a *Christian*; and the same is expressly commanded in the *Korân*.†

The negative precepts of the *Korân* are, to abstain from *usury*, *gaming*, drinking of *wine*, eating of *blood*, and *swine's flesh*.

The *Mohammedans* are divided and subdivided into an endless variety of sects. As it is said there is as great a diversity in their opinions as among the *Christians*, it is impossible to give a particular account of their divisions in the compass of this work; which will admit only of noticing a few of their principal denominations.

The divinity of the *Mohammedans* may be divided into *scholastic* and *practical*. Their *scholastic divinity* consists of *logical*, *metaphysical*, *theological*, and *philosophical* disquisitions;

* Sales *Korân*, p. 114, 117, 120.

† Sale's *ibid*, p. 122, 126, 128, 137, 141.

ons ; and is built on principles and methods of reasoning very different from what are used by those who pass among the *Mohammedans* themselves for the founder divines, or more able philosophers. This art of handling religious disputes was not known in the infancy of *Mohammedism*, but was brought in when sects sprang up, and articles of religion began to be called in question.

As to their *practical divinity*, or *jurisprudence*, it consists in the knowledge of the decisions of the law, which regard practice gathered from distinct proofs. The principal points of faith subject to the examination and discussion of the school-men, are, the *unity* and *attributes* of GOD ; the *divine decrees*, or *predestination* ; the *promises* and *threats* contained in the *law* ; and matters of *history* and *reason*.

The sects among the *Mohammedans* who are esteemed *orthodox*, are called by the general name of *Sunnites*, or *Traditionarists*, because they acknowledge the authority of the *Sonna*, or collection of moral traditions of the sayings and actions of their prophet.

The *Sunnites* are subdivided into four chief sects, viz.

1st. The *Hanifites*.—2^d. The *Malekites*.—3^d. The *Shafeits*.—4th. The *Hanbalites*.

The difference between these sects consists only in a few indifferent ceremonies.

The sects whom the generality of the *Mohammedans* suppose entertain erroneous opinions are numerous ; the following are selected from a large number, in order to give some ideas of the disputes among *Mohammedan* divines.*

I. The *Montazalites*, the followers of *Wasel Ebn Ata*. As to their chief and general tenets. 1st. They entirely rejected all eternal attributes of GOD, to avoid the distinction of persons made by the Christians. 2^d. They believed the word of GOD to have been created in *subjecto*, as the school-men

* Sale's Korân, p. 142, 146, 148, 150, 152.

school-men term it, and to consist of letters and sounds ; copies thereof being written in books to express and imitate the original. They also affirmed, that whatever is created in *subjecto* is also an accident, and liable to perish. *3d.* They denied *absolute predestination* ; maintaining, that GOD was not the author of evil, but of good only ; and that man was a free agent. *4th.* They held, that if a professor of the true religion is guilty of a grievous sin, and dies without repentance, he will be eternally damned, though his punishment will be lighter than that of the infidels. *5th.* They denied all visions of GOD in Paradise by the corporeal eye, and rejected all comparisons or similitudes applied to GOD.

This sect are said to have been the first inventors of *scholastic divinity*, and are subdivided, as some reckon, into twenty different sects.

II. The *Hafsbemians* ; who were so named from their master *Aba Hafsam Abel al Salem*. His followers were so much afraid of making GOD the author of evil, that they would not allow him to be said to create an *infidel*, because an *infidel* is a compound of *infidelity* and *man*, and GOD is not the creator of *infidelity*.

III. The *Nobâmians*, or followers of *Ibrahim al Nedhâm*, who imagining he could not sufficiently remove GOD from being the author of evil, without divesting him of his power in respect thereto, taught that no power ought to be ascribed to GOD concerning evil and rebellious actions : but this he affirmed against the opinion of his own disciples, who allowed that GOD could do evil, but did not, because of its turpitude.

IV. The *Jabedbians*, or followers of *Amru Ebn Bahr*, a great doctor of the *Montazalites*, who differed from his brethren, in that he imagined the damned would not be eternally tormented in hell, but would be changed into the nature

ture of fire, and that the fire would of itself attract them, without any necessity of their going into it.*

V. The *Kadarians*, or followers of *Muhad al Johni*. This sect deny *absolute predestination*; saying, that evil and injustice ought not to be attributed to GOD, but to man, who is a free agent, and may therefore be rewarded or punished for his actions, which GOD has granted him power either to do or omit.

VI. The *Jabarians*, who are the direct opponents of the *Kadarians*, denying free agency in man, and ascribing his actions wholly to GOD. The most rigid of this sect will not allow man to be said either to act. or have any power at all, either *operative* or *acquiring*; asserting, that man can do nothing, but produces all his actions by *necessity*, having neither *power*, nor *will*, nor *choice*, any more than an inanimate agent. They declare that *rewarding* and *punishing* are also the effects of *necessity*, and the same they say of the imposing of commands.

VII. The *Jamians*, the followers of *Jam Ebn Safwan*, who held the same doctrine with the *Jabarians*; and likewise maintained, that *Paradise* and hell will vanish, or be annihilated, after those who are destined thereto, respectively, shall have entered them, so that at last there will remain no existing being beside GOD; supposing those words of the *Korân*, which declare that the inhabitants of *Paradise* and of *hell* shall *remain therein forever*, to be *hyperbolic* only, and intended for corroboration, and not to denote an eternal duration in reality.†

VIII. The *Schites*. This name is used peculiarly to denote those, who maintain *Ali Ebn Ali Taleb* to be their lawful *Khalif*, or *Iman*, and that the supreme authority both in spirituals and temporals, of right, belongs to his descendants.

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Some

* Sale's *Korân*, p. 203, 204, 205, 211.

† Sale's *ibid*, p. 212, 213, 214, 216, 227.

Some of these affirm, that GOD appeared in the form of *Ali*, and with his tongue proclaimed the most hidden mysteries of religion ; and some have gone so far as to ascribe divine honors to him, and to expect his return in the clouds ; and having fixed this belief as an article of their faith, they keep a fine horse ready saddled &c. for him in the mosque of Cufa.

Others believe that he is concealed in a grotto near Cufa, where he will continue till the day of judgment, and then come forth to convert all people to the *Korân*.*

THE *modern Jews* are dispersed over every kingdom in the world ; and in spite of the miseries they have suffered, still look down upon all nations, and consider themselves as the favorites of heaven.

The *Jews* commonly reckon but thirteen articles of their faith. *Maimonides*, a famous *Jewish Rabbi*, reduced them to this number, when he drew their confession, about the end of the eleventh century ; and it was generally received. All the *Jews* are obliged to live and die in the profession of these thirteen articles.

I. That GOD is the creator of all things ; that he guides and supports all creatures ; that he has done every thing ; and that he still acts, and shall act during the whole eternity.

II. That GOD is *one*. There is no unity like his. He alone hath been, is, and shall be eternally our GOD.

III. That GOD is incorporeal, and cannot have any material properties ; and no corporeal essence can be compared with him.

IV. That GOD is the beginning and end of all things, and shall eternally subsist.

V.

* *Bailey's Dictionary*.

V. That GOD alone ought to be worshipped, and none beside him is to be adored.

VI. That whatever has been taught by the *prophets* is true.

VII. That *Moses* is the father and head of all contemporary doctors, and those who lived before, or shall live after him.

VIII. That the *law* was given by *Moses*.

IX. That the *law* shall never be altered ; and GOD will give no other.

X. That GOD knows all the thoughts and actions of men.

XI. That GOD will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.

XII. That the *Messiah* is to come, though he tarry a long time.

XIII. That there shall be a resurrection of the dead, when GOD shall think fit.*

The *modern Jews* adhere still as closely to the *Mosaic* dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to GOD, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are made not in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of GOD without necessity. They abstain from meats prohibited by the Levitical law ; for which reason, whatever they eat, must be dressed by *Jews*, and after a manner

* Bafnage's History of the Jews. p. 110, 115.

manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the *bible* into the language of the country where they live. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the *passover*. They acknowledge a two-fold law of GOD, a written and an unwritten one. The former is contained in the *Pentateuch*, or five books of *Moses*. The latter, they pretend, was delivered by GOD to *Moses*, and handed down from him by *oral tradition*, and now to be received as of equal authority with the former. They assert the perpetuity of their *law*, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging, that the *Messiah* is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of *Judah*. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two *Messiahs*: one, *Ben-Ephraim*, whom they grant to be a person of a mean and afflicted condition in this world: and the other, *Ben-David*, who shall be a victorious and powerful prince.

The *Jews* pray for the souls of the dead, because they suppose there is a *Paradise* for the souls of good men, where they enjoy glory in the presence of GOD. They believe, that the souls of the wicked are tormented in hell with fire, and other punishments—That some are condemned to be punished in this manner forever, while others continue only for a limited time, and this they call purgatory; which is not different from hell in respect of the place, but of the duration.

They suppose no *Jew*, unless guilty of heresy, or certain crimes specified by the *Rabbins*, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.*

Almost

* Ockley's History of the *Jews*, p. 233.

Almost all the *modern Jews* are *Pharisees*, and are as much attached to tradition as their ancestors were ; and assert, that whoever rejects the *oral law* deserves death. Hence they entertain an implacable hatred to the *Caraites*, a sect among the *Jews*, who adhere to the text of *Moses* and the word of GOD ; rejecting the *Rabbinistical* interpretation and *Cabala*. The number of the *Caraites* is small, in comparison with the *Rabbins*. And the latter have so great an aversion to this sect, that they will have no alliance or even conversation with them. And if a *Caraites* would turn *Rabbinist*, the other *Jews* would not receive him.

The *modern Pharisees* are less strict than their ancestors with regard to food, and other austerities of the body. They formerly fasted the second and fifth day of the week ; and put thorns at the bottom of their robes, that they might prick their legs as they went along. They lay upon boards covered with flint stones, and tied thick cords about their waists. But these mortifications were not observed always, nor by all. They paid tithes as the law prescribed ; and gave the thirtieth and fiftieth part of their fruits ; adding voluntary sacrifices to those which were commanded ; and shewing themselves very exact in performing their vows. As to their doctrine, with the *Essenes*, they held *absolute predestination*, and with the *Sadduces*, *free will*. They believed with *Pythagoras*, the *transmigration of souls* ; especially those of people of virtue ; esteeming those who were notoriously wicked to be eternally miserable. As to less crimes, they held they were punished in the bodies which the souls of those who committed them were next sent into. According to this notion it was, that Christ's disciples asked him concerning the blind man, *Who did sin, this man or his parents, that he was born blind ?* John ix. 2. And when the disciples told Christ that *some said he was Elias, and others Jeremias or one of the prophets*, the meaning only can be, that they thought he was come into the world animated with

with the soul of *Elias*, *Jeremias*, or some of the old prophets *transmigrated* into him.*

There are still some of the *Sadducees* in Africa and in several other places; but they are very few in number; at least, there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the *Samaritans*, who are zealous for the *law* of *Moses*, but are despised by the *Jews*, because they receive only the *Pentateuch*, and observe different ceremonies from theirs. They declare they are no *Sadducees*, but acknowledge the *spirituality* and *immortality* of the soul. There are of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the East, but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Gerizim.†

With regard to the *ten tribes*, the learned Mr. *Basnage* supposes they still subsist in the East; and gives the following reasons for this opinion.—1st. *Salmanassar* had placed them upon the banks of the Chaboras, which emptied itself into the Euphrates. On the West was *Ptolemy's* Chalcitis and the city Carra. And therefore GOD has brought back the *Jews* to the country whence the patriarchs came. On the East was the province of Ganzan betwixt the two rivers Chaboras and Saocoras. This was the first situation of the *tribes*. But they spread into the neighbouring provinces, and upon the banks of the Euphrates. 2d. The *ten tribes* were still in being, in this country, when Jerusalem was destroyed, since they came in multitudes to pay their devotions in the temple. 3d. They subsisted there from that time to the eleventh century, since they had their heads of the captivity and most flourishing academies.

* Broughton's Historical Library, vol. 1. p. 205, 221. vol. 2. p. 226.

† Collier's Historical Dictionary.

academias. 4th. Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their brethren and synagogues in the twelfth and fourteenth centuries. 5th. No new colony has been sent into the East; nor have those which were there been driven out. 6th. The history of the *Jews* has been deduced from age to age, without discovering any other change than what was caused by the different revolutions of that empire—the various tempers of the governors—or the inevitable decay in a nation, which only subsists by toleration. We have therefore reason to conclude, that the *ten tribes* are still in the East, whither GOD suffered them to be carried. If the families and *tribes* are not distinguishable, it is impossible it should be otherwise in so long a course of ages and afflictions which they have passed through. In fine, says this *learned author*, if we would seek out the remains of the *ten tribes*, we must do it only on the banks of *Euphrates*, in *Persia*, and the neighbouring provinces.

It is impossible to fix the number of people the *Jewish* nation is at present composed of: but yet we have reason to believe, there are still near three millions of people who profess this religion, and, as their phrase is, are *witnesses of the unity of GOD in all the nations in the world*.

They always are expecting a glorious return, which shall raise them above all the nations of the earth. They flatter themselves this deliverance will speedily arrive, though they dare not fix the precise time.*

THE *Deists* are spread all over Europe, and have multiplied prodigiously among the higher rank in most nations. But the sentiments which are distinguished by this title, are rarely embraced among the common people.†

The name of *Deists* is said to have been first assumed about

* Basnage, p. 227, 274, 467, 746, &c.

† Voltaire's *Universal History*, vol. 2. p. 259.

about the middle of the sixteenth century, by some gentlemen in France and Italy, in order to avoid the imputation of *Atheism*. One of the first authors who made use of this name was *Peter Viret*, a celebrated divine; who, in a work which was published in 1563, speaks of some persons in that time who were called by a new name, that of *Deists*. These, he tells us, professed to believe a GOD, but shewed no regard to Jesus Christ, and considered the doctrines of the apostles and evangelists as fables and dreams.

The Lord *Edward Herbert*, baron of Cherbury, who flourished in the seventeenth century, has been regarded as the most eminent of the *deistical* writers, and appears to be one of the first who formed *Deism* into a system; and asserted, the *sufficiency, universality, and absolute perfection* of *natural religion*, with a view to discard all extraordinary revelation as useless and needless. He reduced this *universal religion* to five articles, which he frequently mentioned in his works.

I. That there is one supreme GOD.

II. That he is chiefly to be worshipped.

III. That *piety* and *virtue* are the principal parts of his worship.

IV. That we must repent of our sins; and if we do so, GOD will pardon us.

V. That there are rewards for good men, and punishments for bad men, in a future state.*

The *Deists* are classed by some of their own writers into two sorts—*mortal* and *immortal Deists*.—The latter acknowledge a *future state*—the former deny it, or at least represent it as a very uncertain thing.

The learned Dr. *Clarke*, taking the denomination in the most extensive signification, distinguishes *Deists* into four sorts.—The first are, such as pretend to believe the existence of

* Leland's View of Deistical Writers, vol. 1. p. 2, 3.

of an infinite, eternal, independent, intelligent Being ; and who, to avoid the name of *Epicurean Atheists*, teach also, that this Supreme Being made the world ; though, at the same time, they agree with the *Epicureans* in this, that they fancy GOD does not at all concern himself in the government of the world, nor has any regard to, or care of, what is done therein.

The second sort of *Deists* are those who believe not only the being, but also the providence of GOD, with respect to the natural world ; but who, not allowing any difference between moral good and evil, deny that GOD takes any notice of the morally good and evil actions of men : these things depending, as they imagine, on the arbitrary constitution of human laws.

A third sort of *Deists* there are, who believe in the natural attributes of GOD, and his all-governing providence, and have some notion of his moral perfections also ; yet deny the immortality of the soul, believing that men perish entirely at death, and that one generation shall perpetually succeed another, without any future restoration or renovation of things.

A fourth, and the last sort of *Deists* are, such as believe the existence of a Supreme Being, together with his providence in the government of the world, as also all the obligations of natural religion ; but so far only as these things are discoverable by the light of nature alone, without believing any divine revelation.

Some of the *Deists* have attempted to overthrow the christian dispensation, by representing the absolute perfection of natural religion. Others, as Blount, Collins, and Morgan, have endeavoured to gain the same purpose by attacking particular parts of the christian scheme ; by explaining away the literal sense and meaning of certain passages ; or by placing one portion of the sacred canon in opposition to the

other. A third class, wherein we meet with the names of Shaftsbury, and of Bolingbrooke, advancing farther in their progress, expunge from their creed the doctrine of future existence, and annihilate among them all the moral perfections of the Deity.

Many of the modern *Deists* in Europe, are said to be of that class, who deny the immortality of the soul, and any future state of existence.

Leland's View of Deistical Writers, vol. 1. p. 2, 3.

Broughton's Historical Library, vol. 1. p. 316.

Voltaire's Universal History, vol. 2. p. 259.

Ogilvie's Inquiry, p. 57.

SCEPTICS. They derive their name from the Greek verb *σκέπτομαι*, to consider, because they always consider a matter, and never determine any thing.*

Some of this denomination had only a design to confound the arrogance of those who were too infallible in their decisions. Others were for shewing the insufficiency of reason, in order to inculcate the necessity of a christian revelation. But as the most of this sect have sought to undermine religion, they may, perhaps, be properly inserted after the *Deists*.

Pyrrho, a Greek philosopher, in Peloponnesus, who flourished in the 109th Olympiad, was the founder of this denomination. He rejected all truth as uncertain,† and taught, that justice, or injustice, depended solely on laws and customs; that the absolute and entire nature of objects is unknown to us, and we can be sure only of what they appear

* Gale's Court of the Gentiles, p. 501.

† He found some reasons to affirm and deny every thing; and therefore suspended his assent, after he had well examined the arguments pro and con, and reduced his conclusion to, *Let the matter be farther inquired into.* Hence the art of disputing on every thing, without doing any thing but suspending the judgment, is called Pyrrhonism.

pear to us in some respects. When his followers were not on the defensive, they attacked all other sects with great vigor, and threw doubts on every scientific subject. Their grand principle was, that there was not any proof, however strong, to which another, of equal force, could not be opposed.* They maintain, that mankind should be ruled by appearances, and that it is best to follow the common road of life.

Pyrrhonism was in little esteem till the times of the Roman emperors, when it began to flourish, and made a considerable figure.†

Some persons distinguished by their acuteness and sagacity, from observing the remarkable differences of sentiment which reigned among the jarring sects, took occasion to revive Pyrrhonism, and to represent truth as unattainable by such a short-sighted being as man.

The celebrated Monsieur *Bayle*, author of the *Historical and Critical Dictionary*, who was born 1647, has been considered as the chief Sceptic among the moderns. The ingenious Mr. *Hume*, also makes a distinguished figure among this denomination.

The restorers of Pyrrhonism began by shewing the narrowness of the human understanding; and afterwards exaggerated the difficulties attending the pursuit of truth, so as to render the search fruitless.

There is a species of Scepticism antecedent to study and philosophy, which is much inculcated by *Des Cartes*, and others, as a sovereign preservative against error and precipitate judgment. It recommends an universal doubt, not only of our former principles and opinions, but also of our very faculties.

* The Sceptics suppose, that we ought to conform to the customs of our country—to practise moral duties and resolve on those things from a probable reason, without staying for certainty.

† *Formey's History of Philosophy*, p. 219, 220.

faculties, of whose veracity we must assure ourselves, by a chain of reasoning deduced from some original principles, which cannot be fallacious or deceitful.*

There is another species of Scepticism antecedent to all study and philosophy; where men are supposed to have discovered either the absolute fallaciousness of their mental faculties; or their own unfitness to reach any fixed determination, in all those various subjects of speculation, about which they are commonly employed.

There is a kind of Scepticism, which gives the vulgar a general prejudice against what they do not easily understand, and makes them reject every principle which requires elaborate reasoning to prove and establish.†

The principal arguments of the Pyrrhonians, or Sceptics, are as follow.

If we except faith and revelation, we can have no other certainty as to the truth of principles, than that we naturally feel and perceive them within ourselves. But this inward perception is no convictive evidence of their truth; for without faith we cannot have any assurance, whether we are made by a *good* GOD, or an *evil demon*; whether we have not existed from eternity, or been the offspring of chance. It may be doubted whether the principles within us are true, false, or uncertain in correspondence to our original. It is by faith alone that we can distinguish whether we are asleep or awake, for in our sleep we as strongly fancy ourselves to be waking, as when we really are so; we imagine we see space, figure, and motion; we perceive the time pass away, and are to all intents as in our most wakeful hours. Since one half of our life is spent in sleep, in which we have not really any idea of truth, all which passeth within us being mere illusion, who can tell but that the other part of our
Life,

* Hume's Essays, vol. 4. p. 210.

† ——— Dialogues, p. 29.

life, in which we fancy ourselves awake, is a second sleep little different from the former ?*

Some have thought, that the supporting false opinions for the sake of argument in public or private disputation, is one great source of Scepticism and infidelity among literary men.†

It is supposed, that the opinions of Deists and Sceptics‡ have spread more, during a part of the last century, and in the present, than in any former era since the resurrection of letters.

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* Pascal's Thoughts, p. 88.

† Percival's Dissertations, p. 122.

‡ Ogilvie's Inquiry, p. 58.





A SHORT VIEW
OF THE DIFFERENT RELIGIONS OF THE SEVERAL
PEOPLE, AND KINGDOMS
OF THE
HABITABLE WORLD.



RELIGIONS OF EUROPE.

PREVIOUS to an account of the religion of particular countries in this quarter of the world, it may, perhaps, be entertaining to take a general view of the whole.

The religions of Europe are the Christian, Jewish, and Mahometan. The two first are spread all over Europe; the first and last are the only established ones, the Jewish being merely tolerated. The chief divisions of the Christian are the Greek, the Roman Catholic, and the Protestant. The Greek religion is established only in Russia, and tolerated in some parts of the Austrian dominions, in Poland, and chiefly in Turkey. The Armenians and Nestorians are subdivisions of the Greek-Church. Of the Roman Catholic church, Jansenism is a subdivision.

The Protestant religion is divided into the Lutheran and Calvinistic, or reformed religion. Of the former the Episcopal church of England and Ireland is a branch; of the latter the Presbyterian church of Scotland. There are besides, many denominations, the principal of which are, Ar-
minians,

minians, Memnonists, Unitarians, Socinians, Moravian brethren, Quakers, and Methodists. It may, perhaps, be an object of curiosity, to compare the proportion of ground now occupied, and formerly disputed by the Roman Catholic, and Protestant religion, with the number of their adherents. The proportion of the surface of the countries, in which the Protestant religion is established, to those in which the Roman Catholic religion prevails, is nearly as three to four. The number of Roman Catholics, according to a calculation drawn up with as much accuracy as such an intricate matter will allow of, is about 90,000,000; the number of Protestants only 24,000,000, which is a proportion of nearly four to one. Among the Europeans an inconsiderable number of the ignorant Laplanders may with propriety be called Pagans.*

EAST AND WEST GREENLAND. The Greenlanders believe the immortality of the soul, and the existence of a variety of superior and inferior spirits, among whom are a good and bad spirit of the first rank. They call the good spirit, *Thorngarfuk*. The Angukuts, or priests, who are supposed to be his immediate successors, form very different opinions with regard to his nature, form, and place of residence. They suppose all the elements are filled with spirits, from which every Angukut is supplied with a familiar spirit called *Thorngak*, who is always ready when summoned to their assistance.

They pretend to cure diseases by spells and charms, to converse with their God *Thorngarfuk*, and to promulgate his commands.†

As the Greenlanders acquire the best of their subsistence from the sea, most of them place their elysium in the abysses of the ocean. There dwells their God *Thorngarfuk*. There a joyous summer, and shining sun are perpetual. There is

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* Zimmermann's Political Survey of Europe for 1787, p. 16, 17.

† Jones's Universal Grammar, vol. 1. p. 134.

a fair limpid stream, and an exuberance of their favorite food, caught without toil. It is even found boiling in a great kettle. But none must enter this blissful abode, but those who have been dexterous and diligent in business. Industry is with them the capital virtue.

Under the protection of the Danish settlements in West Greenland, the Moravian brethren have missionaries, and very useful establishments.

There are at this time two of the brethren's congregations in Greenland, New Hernhuth, and Litchtersfels.

The number of Greenlanders, whom the Missionaries baptized from 1739 to 1762 at New Hernhuth, amount to seven hundred, besides those baptized at Litchtersfels. The congregation at New Hernhuth consists, at present, of four hundred and twenty-one baptized persons, of whom one hundred and seventy-four are communicants.*

LAPLAND. The Laplanders believe in a good and evil principle, which they suppose to be at continual variance, and the prevalence of either productive of the happiness or misery of mankind.

They believe a *metempsychosis*, or transmigration of souls, and pay their adoration to certain *Genii*, who, they suppose, inhabit the air, mountains, lakes, &c. They also place an implicit faith in magic: and their magicians, who are a peculiar set of men, make use of what they call a drum, made of the hollowed trunk of a fir, pine, or birch tree, one end of which is covered with a skin; on this they draw, with a kind of red color, the figures of their own gods, as well as of *Jesus Christ*, the *apostles*, the sun, moon, and stars, birds, and rivers: on these they place one or two brass rings, which, when the drum is beaten with a little
hammer,

* Crantz's History of Greenland, vol. 1. p. 201. vol. 2. p. 397, 442, 443.

hammer, dance over the figures ; and, according to their progress, the forcerer prognosticates.*

DENMARK. The established religion in this kingdom is the *Lutheran*, which was introduced in 1536. Missions for the conversion of the Pagans are established in the more remote possessions of the crown in Lapland, Greenland, and Tranquebar. The Danish clergy consist of bishops, provosts, and ministers. The bishops, called in public acts superintendants, are six in number, of whom the bishop of Iceland is the first in rank. All ecclesiastical affairs are subject to the regulations, and the jurisdiction of the college of supreme inspectors. The provosts convene every six months a subordinate meeting of the ministers under their inspection, in which they preside, and over which they exercise a jurisdiction ; from which an appeal lies to the supreme inspectors.†

The Calvinists enjoy great freedom in the Danish territories, though in some places they are not allowed to make proselytes, or to preach against other religions. Papists and Mennonites are under greater restrictions ; cannot marry Lutherans without a licence ; and when they do, must educate the children of both sexes Lutherans. Lutheran preachers, who deviate from the established doctrines are deposed ; but the government allows them pensions.‡

SWEDEN. The religion established in Sweden is Lutheran, which the sovereign must profess, and is engaged to maintain in the kingdom. Calvinists, Roman Catholics, and Jews are tolerated. The superior clergy of Sweden, have preserved the dignities of the Roman Catholic church. It is composed of the archbishop of Upsal, of eleven bishops, and one hundred and ninety-two provosts, or presidents.

P p

The

* Guthrie, p. 96.

† Zimmermann, p. 62.

‡ Erskine's Sketches of Church History for 1790, p. 215.

The jurisdiction, in ecclesiastical matters, is in the hands of nineteen consistories. The number of inferior clergy, comprehending the ministers of parishes, &c, amounts only to one thousand three hundred and eighty-seven.*

The diet at Stockholm, in 1779, granted the free exercise of religion to strangers settling in Sweden; yet so, that they should be incapable of offices in the state; restrained from public schools, seminaries, and monasteries, for spreading their opinions; and not allowed public ceremonies and processions.†

RUSSIA. The established religion in this empire, is the Greek. This church keep Lent and other days of fast, which are very numerous, with the utmost strictness; its liturgy in Russia continues to be read in the old Slavonian language. There is a sect of dissenters, who call themselves Christians of the old faith; but who are called apostates by the established church. The differences between them relate chiefly to ceremonies. The church has been governed, since the time of Peter the Great, by a national council, called the Holy Synod, composed of a president, two vice-presidents, and nine other members. The Russian clergy consist of three metropolitans, viz. those of Kiew and Tobolsk, and the new appointed metropolitan of Georgia; of twenty-eight bishops, independent of the metropolitans, and subject to the authority of the Synod, who preside over dioceses called Eparchies, and of protopopes, popes, and deacons. Marriage is forbidden to the archbishops and bishops, but allowed to the inferior clergy. There are four hundred and seventy-nine convents for men, and seventy-four for women, containing about seventy thousand persons. The convents of monks are governed by presidents, called *Archimandrites*; those of nuns by women, called *Igumenias*.

Above

* Zimmermann, p. 78.

† Erskine, p. 215.

Above nine hundred thousand peasants belong to the estates in possession of the clergy.*

There are numerous ceremonies in the worship of the Greek church. The *great sanctification of the waters* is performed at St. Petersburg twice in the year, in commemoration of the baptism of our Saviour. This ceremony, which is one of the most magnificent in the Greek-Church, is celebrated in the following manner.

A pavillion, supported by eight pillars, under which the chief part of the ceremony is performed, is erected on the Moika, a stream, which enters the Neva between the winter palace and the Admiralty. This pavillion is painted and richly gilt; on the top is a gilded figure of St. John; on the sides are pictures of our Saviour, represented in different situations; and immediately over the hole, which is cut through the ice into the water, the figure of a dove is suspended. This place, which is called † the Jordan, is surrounded with a temporary fence of fir branches. A platform of boards, covered with red cloth, is laid for the procession to go upon, guarded also by a fence of boughs. After the liturgy is finished in the chapel of the imperial palace, the clerks, the deacons, the priests, the archimandrites, and bishops, dressed in their richest robes, and carrying in their hands lighted tapers, the censer, the gospel, the sacred pictures and banners, proceed from the chapel to the Jordan, singing the hymns appointed in the office; being followed by the empress, the grand duke, and the whole court. All the troops in the city are drawn up round the place; the standards of the regiments are also planted round it. After the rite is performed with customary prayers and hymns, all who are present have the happiness of being sprinkled with the holy water: The standards of the army and the artillery receive similar consecration; and the ceremony is concluded with a triple discharge of musquetry.

The

* Zimmermann, p. 44.

† Anecdotes of the Russian Empire.

The Russians believe, that such virtue remains in the water after this ceremony, that those taken in the night, when the service is performed in the church, will remain uncorrupt for years, and be as fresh as water immediately taken from the spring or river.*

Beside the Greek-Church, all other religious professions are tolerated, and enjoy the free exercise of their worship. No person is excluded from any office, or employment on account of his religion. Livonia, and some other provinces, which formerly belonged to Sweden, are of the Lutheran persuasion. The Roman Catholics inhabit the Polish provinces, in which the order of the Jesuits is still tolerated,† and under the government of the Catholic archbishop of Mohilow. The Jews are tolerated in, or near the Polish provinces. The Armenians have a bishop of their own, residing at Astracan. In the province of Saratow there are several flourishing settlements of Moravian brethren. Of the Asiatic nations belonging to this vast empire, some are Mahometans. Others worship the Delai Lama of Thibet; and others have a form of paganism peculiar to themselves.‡

SCOTLAND. The established religion is the Presbyterian, which was introduced in the year 1561, by John Knox, a disciple of Calvin. While the celebrated Scotch historians acknowledge, that there were many faults in the character of this reformer, he is allowed to have possessed ardent piety, indefatigable activity, an integrity, which
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* King's History of the Greek Church, p. 384, 385.

† At the request of the Czarina, the late Pope Clement XIV, and the present Pope Pius VI, have given liberty to the regular clergy of that order in the Russian dominions, to retain their habit and revenues; to perform sacred offices; to admit noviciates; and to do whatever is necessary for preserving their society. [See Erskine's Sketches, p. 214.]

‡ Zimmermann, p. 45.

was superior to corruption, and a courage which could not be shaken by dangers or death.*

The declared principles of the national church of Scotland are contained in the Westminster confession of faith.

The highest ecclesiastical authority in Scotland is the general assembly, which we may call the ecclesiastical parliament of Scotland. It consists of commissioners, some of which are laymen, under the title of ruling elders, from presbyteries, royal burghs, and universities.

Appeals are brought from all the other ecclesiastical courts in Scotland to the general assembly; and no appeal lies from its determinations in religious matters.

Provincial synods, which are composed of a number of the adjacent presbyteries, are next in authority to the general assembly.

Subordinate to the synods, are presbyteries, sixty-nine of which are in Scotland, each consisting of a number of contiguous parishes.

A kirk session is the lowest ecclesiastical judicatory in Scotland, and its authority does not extend beyond its own parish. The members consist of the ministers, elders, and deacons.

A vast number of Seceding congregations are to be found in the Low lands.†

Episcopacy, from the time of the restoration in 1660, to that of the revolution in 1688, was the established church of Scotland. But the bishops refused to recognise King William's title, which involved them in various difficulties. In 1788, the Scotch bishops unanimously agreed to submit to the government of George III. The English bishops supply Scotland with clergy qualified according to law. The prejudices which gave occasion to the penal laws, are

now

* See Robertson's and Stuart's Histories of Scotland.

† Guthrie, p. 169.

now no more. A religious dissenting from the establishment is not considered as inconsistent with the safety of government.*

There are in Scotland a few Quakers, many Papists, and other professions, who are denominated from their preachers.

At Montrose there is a society of Unitarians, among whom are several Antipedobaptists; every member having it at his option to baptize his children when young, or to defer that ceremony till they arrive at years of discretion. They admit alike Arians and Socinians; but they are all fixed concerning the divine unity, and supreme Godhead of the Father.†

ENGLAND. The established religion of this kingdom is that of a Protestant Episcopacy. The sovereigns of England, ever since the reign of Henry the VIIIth, have been styled the supreme *heads of the church*; but this title conveys no spiritual meaning, as it only denotes the regal power to prevent any ecclesiastical differences, or, in other words, to substitute the king in place of the Pope before the reformation, with regard to temporalities, and the internal economy of the church. The kings of England never intermeddle in ecclesiastical disputes, unless by preventing the convocation from sitting to agitate them; and are contented to give a sanction to the regal rights of the clergy.

The church of England, under this description of the monarchical power over it, is governed by two *archbishops*, and twenty four *bishops*.‡ The two archbishops are those of Canterbury and York, who are both dignified with the address of your Grace. The former is first peer of the realm, as well as *metropolitan* of the English church. He is enabled

* Skinner's Ecclesiastical History of Scotland, vol. 11. p. 688.

† Lindsey's View of the Unitarian Doctrine, &c. p. 559.

‡ Is as an article in the ecclesiastical establishment in England, that the king has the right to the nomination of bishops.

bled to hold ecclesiastical courts upon all affairs, which were formerly cognizable in the court of Rome, when not repugnant to the law of GOD, or the king's prerogative. The bishops are addressed by the appellation of your Lordships, styled, *Right reverend fathers in GOD*, and take the precedence of all temporal barons. They are to examine and ordain priests and deacons, to consecrate churches and burying places, and to administer the rite of *confirmation*.

The dignitaries of the church of England, such as deans, prebends, and the like, have generally large incomes. England contains about sixty archdeacons, whose business it is to visit the churches twice or thrice every year. Subordinate to them are the rural deans, formerly styled arch-prefbyters, who signify the bishop's pleasure to his clergy, the lower class of which consists of priests and deacons.

The ecclesiastical government of England is lodged in the convocation, which is a national representative, or synod, and answers pretty nearly to the ideas we have of a parliament.*

The articles of the church of England are Calvinistic; and this church embraces the Apostles', the Nicene, and Athanasian creeds.

The test laws are still in force; and deprive of eligibility to civil and military offices, all who cannot conform to the established worship.†

The moderate clergy of the church of England, treat the protestant dissenters with affection and friendship; and though the hierarchy of their church, and the character of bishops are capital points in their religion, they consider their differences with the Presbyterians, and even with the Baptists, as not being very material to salvation. Nor indeed do many of the established church think that they are
strictly

* Guthrie, p. 220.

† See Dr. Price's Sermon On the love of our Country,

strictly and conscientiously bound to believe the doctrinal parts of the thirty-nine articles, which they are obliged to subscribe, before they can enter into holy orders. Several of them have of late contended in their writings, that all subscriptions to religious systems are repugnant to the spirit of Christianity. Some doctrines, which were formerly generally considered as too sacred to be opposed, or even examined, are now publicly controverted, particularly the doctrine of the Trinity. Places of worship have been established, in which that doctrine has been openly renounced; and several clergymen have thrown up valuable livings in the church, and assigned their disbelief of that doctrine as the motive of their conduct.*

The modern English Presbyterians, in their ideas of church government, differ little from the Independants or Congregationalists, who hold the independency of Congregational churches, without any respect to doctrine, and in this sense almost all the dissenters in England are now become Independants. As to point of doctrine, the Presbyterians are generally Arminians. The Independants are generally Calvinists.

The Baptists, in England, are divided into general, and particular Baptists, viz. Arminians and Calvinists.

The Methodists still frequent the places of worship erected by Mr. *Whitefield*, and profess a great respect for his memory. Mr. *Wesley* lately erected a very large place of public worship near Moorfields; and had under him a considerable number of subordinate preachers, who propagate his opinions, and make profelytes throughout the kingdom with great industry.†

The number of Roman Catholics in England, is estimated at sixty thousand. They have about three hundred and fifty priests. Some peers of the kingdom, and several other
ancient

* Guthrie, p. 221.

† Guthrie, p. 222.

ancient and opulent families belong to this communion, whose exercise of religion is under gentle restrictions. Their number is said to be decreasing. There are about sixty thousand Quakers, and twelve thousand Jewish families. The numerous French and German inhabitants in London, form several Lutheran and Calvinistic parishes.

There is a number of Deists in England ; though it is supposed, that class of men are not there so numerous, as in some Popish countries.*

WALES. The established religion is that of the church of England. Some ancient families are Roman Catholics. And it is certain that the principality contains great numbers of Protestant dissenters.†

IRELAND. The established religion is the same with that of England. The Irish church is governed by four archbishops and eighteen bishops. By far the greatest part of the Irish nation are Roman Catholics.

Their clergy are numerous, and their chiefs take the titular dignities from those dioceses in which they reside.‡

Ireland contains as many denominations as England, particularly Presbyterians, Baptists, Quakers, and Methodists, who are all connived at, or tolerated.§ There is not any religious test in this country.

FRANCE. The established religion in this kingdom is the Roman Catholic, in which their kings have been so constant, that they have obtained the title of *Most Christian* ; and the Pope, in his bull, gives the King of France the title of *Eldest Son of the church*. The Gallican clergy are, however, more exempt than some others, who profess

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the

* Guthrie, p. 222.

† Zimmermann, p. 235.

‡ Zimmermann, p. 234.

§ Guthrie, p. 423.

the Roman Catholic religion, from the papal authority.* Their church have several ancient rights, which they have taken care never to relinquish. The Pope never can excommunicate the King of France, or absolve any of his subjects from their allegiance. The liberties of the Gallican church depend upon two maxims, which have always been looked upon in France as indisputable. *1st*, that the Pope has not authority to command any thing in general or particular, in which the civil rights of the kingdom are concerned. *2^d*, that though the Pope's supremacy is owned in spiritual matters, yet that his power is limited and regulated by the decrees and canons of ancient councils received in the realm.†

In the established church, Jansenists are very numerous. The bishoprics and prebends are entirely in the gift of the king. No other Catholic state, except Italy, has so numerous a clergy as France. There are in this kingdom, eighteen archbishops, one hundred and eleven bishops, one hundred and sixty-six thousand clergymen, and three thousand four hundred convents, containing two thousand persons devoted to a monastic life. The number of clergy is however, decreasing; and according to some statements, amounts at present only to one hundred and thirty thousand persons.‡

Since the repeal of the edict of Nantes in 1685, the French Protestants have suffered much from persecution. At present they enjoy perfect liberty. A solemn law which does much honor to Louis XVI, the present king of France, has given to his non Roman Catholic subjects, as they are called, all the civil advantages and privileges of their Roman Catholic brethren.

The national assembly in France have dissolved the monastic

* Guthrie, p. 453.

† Broughton's Historical Library, vol. 1. p. 247.

‡ Such is the account given by Zimmermann. Since he wrote, the revolution in France has made alterations in religious affairs.

nastic institutions in that country. They have restored to the christian churches in France, the right of appointing their own pastors, both the ordinary clergy, and the bishops.*

The French constitution has reformed the condition of the clergy. It has raised the income of the lower and middle classes, and taken from the higher. None are now less than twelve hundred livres, (fifty pounds sterling,) nor any higher than about two or three thousand pounds.†

The French constitution has abolished, or renounced toleration, and intoleration also, and has established universal right of conscience.‡

The President of the National Assembly of France, in an answer to a petition of the Quakers, observes, “*There is a kind of property, which no man would put into the common stock: the motions of his soul, the freedom of his thought. In this sacred domain, man is placed in a hierarchy far above the social state. As a citizen, he must adopt a form of government; but as a thinking being, the universe is his country.*”

The relation of every man with the Supreme Being, is independent of all political institutions. Between GOD and the heart of man, what government will dare to interpose?”

UNITED PROVINCES. The Dominant sect of Christians in these Provinces are those who are called the *Reformed Church*. They are severe Calvinists, who maintain the doctrine of the *Synod of Dort*.§

Roman Catholics, amongst whom are the Jansenists. They are in proportion to the inhabitants of the Provinces as two to three.

The

* Priesley's Letters to Burke.

† Paine's Rights of Man, in answer to Burke.

‡ Powars's News-Paper for July 4, 1791.

§ The Synod of Dort, held in 1618, made the strictest notion of *predestination*, an essential article of faith in the Dutch church. None but Calvinists can hold any employment of trust or profit.

The Remonstrants or Arminians, who only have churches in Holland, Utrecht, and Friesland. The greatest part of them are inhabitants of Holland, principally Amsterdam, Rotterdam, and Geuda.

Lutherans are a very great and increasing number.

Baptists, divided into several sects, are mighty and numerous. Those who are called Mennonites approach nigh to the *Reformed Church*. The Baptists are generally Unitarians, loving and practising universal toleration.

Collegiants, formed by the persecution of the Remonstrant ministers in 1619. They have no peculiar minister, but every one learns and preaches what he thinks useful : at present they are only in Holland.

Quakers are a small number.

Hernhutters, and at Amsterdam, Persians, and members of the Grecian church ; to which add many thousand Jews.

There is at present, notwithstanding the rigid Placards against the Roman Catholics and Socinians, a prevailing spirit of candor and catholicism among the different denominations.

The ministers of the gospel belonging to the Dominant church, are maintained by the civil magistrate ; those of the Dissenters, by their own churches, who have acquired funds for various purposes, by gifts, testaments, legacies, and donations of private men.

Deism, in the worst sense of the word is not common in this country. Few men, who love to be called philosophers ; some profligates, and boys, constitute this class.*

There are in the seven provinces, one thousand five hundred and seventy-nine pastors of the established church, ninety of the Walloon Church, eight hundred Roman Catholics, fifty-

* Extract of a letter from a Gentleman of character in Holland, to his friend in America,

fifty-three Lutheran, forty-three Arminian, and three hundred and twelve, Baptist preachers.*

AUSTRIAN AND FRENCH NETHERLANDS. The established religion here is the Roman Catholic ; but Protestants and other denominations are not molested.

There are two archbishops, and nine bishops in this place.† A great number of the religious houses, founded in the Austrian Netherlands, both in the cities and country, are now dissolved. While the religious, who inhabited these convents, are invited to enter into the world ; monasteries are open for the reception of those among them, who choose to pass the remainder of their days in those observances to which they have been long accustomed. The religions of both sexes have, for the most part, entered again into the world. A part of the estates of the dissolved monasteries is set apart for the religious who enter again into the world ; the remainder is destined for public works, which are beneficial to the state.‡

GERMANY. Since the year 1555, the three following denominations of Christians are the established religions of this empire. The Roman Catholic, the Lutheran, and Calvinistic, generally called the reformed religion. The first prevails in the South of Germany ; the Lutheran in the North ; and the reformed, near the Rhine. In the subsequent civil wars, which were chiefly on account of religion, the rights of those rival religions, as established by the religious peace of 1555, had undergone great alterations, whenever the provinces had changed masters ; and the confusion arising from the claims of the oppressed parties, and from the encroachments of the victorious, were become extreme. It was at length settled by the peace of Westphalia,

* Zimmermann, p. 186.

† Guthrie, p. 485.

‡ Shaw's History of the Austrian Netherlands,

lia, that the religion of the different states should remain as it had been in the year 1624, which is on that account, called the *definitive year*. According to this agreement, the sovereign is obliged to leave each of those religions, established or tolerated; yet the right of correcting abuses in the public worship was reserved to him. There are likewise in the empire, sectaries of various denominations. The Roman Catholic church acknowledges the supremacy of the Pope; and in consequence of an agreement between the Germanic church, and the Holy-See, the latter acquired the right of confirming all the prelates of the empire. Their superior clergy consists of eight archbishops, forty bishops, and many abbots; some of which, as well as most of the archbishops and bishops, are sovereign princes.*

The Protestant clergy are governed by assemblies called Consistories, under the control of the sovereign of each state. It is composed of superintendents-general, who are commonly members of the Consistory, superintendents, or inspectors, and ministers of the parishes. All the Roman Catholics are under the direction of the elector of Mentz; the Protestants are under the direction of the elector of Saxony. Those directors manage the concerns of religion at the diet.†

There are at least eighty thousand Protestants, in the provinces belonging to the German empire. There are besides many thousand Greeks, two hundred and twenty-three thousand Jews, and about fifty thousand Egyptians or Gypsies, in the Austrian dominions.

The late emperor Joseph II, by an edict in 1781, gave liberty to all his subjects to worship GOD according to the dictates of their consciences, and prohibited any disturbance in their worship. The same year, by another edict, he removed the restraints on the liberty of the press. In 1782, he

* Zimmermann, p. 123, 124.

† Ibid.

he abolished several monasteries and nunneries, provided for the maintenance of those who belonged to them, and appropriated the revenues partly to free schools, partly to orphan houses, where the children of peasants are instructed in husbandry, &c.*

By an edict in 1788, he prohibited the printing indulgences, prayers, directories, &c. which encourage error and superstition, by ascribing to indulgences any effect on souls in purgatory.

In consequence of his edicts, many new churches have been formed, and provided with ministers in Austria, and part of Silesia, and knowledge is every day increasing in his hereditary dominions.

Some of the ecclesiastical Catholic princes in Germany, appear to have followed the late emperors example.

The archbishop of Saltzburg, in a pastoral letter, condemns too much expence in the ornaments of churches sacred vestments, &c. which had better be employed in relieving the necessitous. And at a solemn Jubilee feast, instead of the usual donations for pretended religious uses, he gave considerable sums for incurables, madmen, and idiots. On occasion of the Jubilee, in another pastoral letter, he exhorts not to trust in indulgences, without repentance and reformation. He recommends to his clergy an unwearied study of the sacred oracles, and a better acquaintance with the fathers and church history.

The archbishop of Constance has greatly diminished the number of festivals in his diocese.†

The Jews, in the Emperor's dominions, have lately been admitted to equal privileges with other citizens.

The

* There were, (says Zimmermann,) in the beginning of this emperor's reign upwards of two thousand monks and nuns, who are now reduced to one thousand one hundred and fifty-three.

† Erskine's Sketches.

The inhabitants of the Palatinate are partly Protestants, and partly Roman Catholics, who live in harmony with each other. The great church in Heidelberg is divided into two apartments, in one of which the Protestants, in the other the Papists, perform public worship.*

PRUSSIA. The established religions in this kingdom are the Lutheran and Calvinistic, chiefly the former; but Jews, HERNHUTTERS, MENNONITES, &c are tolerated.†

Frederick William, the present king of Prussia, by an edict published in 1788, ordains, that the Reformed, Lutheran, and Roman Catholic religions be preserved genuine and protected.

The toleration of the other denominations remains unimpaired, provided they do not endeavour to make proselytes, and shake the faith of other communions.

This edict severely prohibits proselyte making in all confessions without distinction; but gives every one leave to renounce his old and adopt a new confession, provided he publicly announces his change of religion. Every teacher, whether he is a Calvinist, Lutheran, or Roman Catholic, is required to teach doctrines agreeable to the confession to which he belongs.‡

BOHEMIA. Though the Roman Catholic is the established religion of this place, there are many Protestants among the inhabitants, who are now tolerated in the free exercise of their religion.§

A German translation of the bible, for the use of Catholics, was published at Prague 1781, by the encouragement of the late empress queen, Maria Theresa, in order to render the reading of the sacred oracles more easy and common,

* More's Travels, vol. 1. p. 306.

† Guthrie, p. 523.

‡ Erskine's Sketches, p. 91, 92, 96.

§ Guthrie, p. 528.

mon. The worthy prince, and archbishop of Prague, to whom was committed the oversight of this translation, has also encouraged the publishing a Bohemian bible.*

Some of the Moravians have embraced the doctrines of Count Zinzendorf, which have been propagated in several parts of the globe. The Count has sent his fellow laborers throughout the world, in order to extend this denomination. He himself has been over all Europe, and at least twice in America.†

HUNGARY. The established religion of the Hungarians is the Roman Catholic; though the major part of the inhabitants are Protestants and Greeks, who now enjoy the full exercise of their religious liberties.‡

Since the act of toleration has been published, no less than two hundred churches have been allowed the Protestants. There are besides many thousand Greeks, two hundred and twenty three thousand Jews, and about fifty thousand Egyptians and Gypsies.§

In Wallachia, it is said, their fastings almost take up half the year, and are so extremely severe, that they dare not eat any meat, eggs, or milk: but they scarce have any idea of other religious duties.||

TRANSYLVANIA, SCLAVONIA, AND CROATIA. The Roman Catholic is the established church in Transylvania. Yet Lutherans, Calvinists, Socinians, Arians, Greeks, Mahometans, and other denominations, enjoy their several religions.¶

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* Erskine, p. 221.

† Rimmus's History of the Moravians. p. 25.

‡ Guthrie, p. 532.

§ Zimmerman, p. 160.

|| Born's Travels through Hungary.

¶ Guthrie, p. 535.

The number of Unitarians in Transylvania, in the year 1776, was twenty-eight thousand six hundred and ninety-seven, and their churches one hundred and seventeen.

They obtained a settlement very early in this country, and have continued there under various reverses and much oppression to the present day.*

The Slavonians are zealous Roman Catholics, though Greeks and Jews are tolerated.

The religion of the Croats is similar to that of the Transylvanians and Slavonians, who are their neighbours.†

POLAND. The established religion in this kingdom is the Roman Catholic. Protestants, to whom the name of Dissidents is now confined, are tolerated. In former times, the rights and numbers of the Protestants were so great, that they claimed equal authority with the Roman Catholics; and about 1573, both parties were called Dissidentes.

Yet afterwards the Protestants suffered very great oppression, till after the late civil wars. Their rights were at length settled in 1778, by the interference of the civil powers. They are still incapable of holding the senatorial dignity, and are admitted only to inferior appointments. Beside Lutherans and Calvinists, there are in Poland congregations of Greeks,‡ Unitarians, and Arians, all of whom are now comprehended under the name of Dissidents. The power of the priests, and the authority of the Pope, is still great in Poland. The Pope's nuncio has a very extensive ecclesiastical jurisdiction. At the head of the Roman Catholic clergy is the primate of Poland, who is archbishop of Gnesna. He styles himself a prince. He has the first rank among

* Priestley's History of Early Opinions, vol. 4. p. 271.

Lindsey's Historical View of Unitarians, p. 154.

† Guthrie, p. 536.

‡ The principles of Secinjanism made a very early and considerable progress in Poland.

among the senators, and is legatus natus of the Holy See. There are in Poland twelve bishoprics, thirty seven abbeys, five hundred and seventy nine convents of men, and eighty-six of women. The knights of Malta, residing in Poland, belong likewise to the clergy. The Lutheran church is governed by a presbytery, or consistory of the Antistites of the church and the ministers. There are great contests subsisting between the adherents of this church and the Catholics. The Calvinists have one senior general, and three seniors, to whom the government of their church is intrusted.*

SWITZERLAND. The different cantons of Switzerland, though united by a common bond, and all of a republican government, differ in the nature of that form, as well as in religion.

Those cantons, which are in the strongest degree democratical, are of the Popish persuasion; and the most perfect aristocracy of them all is established in the Protestant canton of Berne, which is the most powerful.†

Calvinism is said to be the religion of the Protestant Swisses. But this must be understood chiefly with respect to the mode of church government; for in some doctrinal points, they are far from being universally Calvinistic.

Zuinglius was the apostle of Protestantism in Switzerland.‡

The inhabitants of the canton of Glaris live together in a general equality and most perfect harmony; even those of the different persuasions of Catholics and Protestants, who sometimes perform divine service in the same church, one after the other; and all the offices of state are indifferently administered by both parties, though the Protestants are more in number, and superior both in industry and commerce.§

GENEVA.

* Zimmermann, p. 89, 90, 91.

† More's Travels, vol. 1. p. 336.

‡ Guthrie, p. 560.

§ Adams's Defence of the American Constitution, vol. 1 p 28.

GENEVA. It is said, that the strict church discipline, which Calvin introduced in this republic, immediately after the reformation, is now no more. That infidelity prevails, and is accompanied with a general corruption of manners. However, we are informed, that many of the clergy in Geneva are men of distinguished abilities, amiable characters, and excellent writers on the deistical controversy, and other subjects.*

SPAIN. The Roman Catholic is the exclusive religion of the Spanish monarchy, and the king is distinguished with the epithet of *Most Catholic*.

All other denominations of Christians, as well as the Jews, were formerly exposed to all the severities of persecution; and the least deviation from what is called the orthodox faith, was liable to be punished with loss of liberty, and even of life. The power of the Court of *inquisition*,† established in Spain in 1478, has however been diminished ‡ in

* Erskine's Sketches, p. 234.

† The Inquisition was erected about the year 1212, by Dominic, a Spaniard by birth. Those who are desirous to see a particular account of the rise, progress, and cruelties practised in this tribunal, may consult Limborch's History of the Inquisition.

‡ A young gentleman,* who lately travelled in Spain, observes, that the powers of the inquisition are now much confined. The abolition of the order of Jesuits, weakened the nerves of this ecclesiastical engine. None of the inhuman powers originally vested in this tribunal have either been ceded, or annulled; but, though the Spanish nation has been the least illuminated by the strong rays of the sun of toleration, lenient rather than violent measures have lately been pursued. Although the full powers of the tribunal remain, yet, like the acts passed in the latter end of the last century, by the British parliament against the dissenters, they have long been dormant. The manners and tempers of the times are so altered, that even the dark dungeons of
superstition

* Mr. Howel,

in some respects by the interference of the civil power.*

The king of Spain has at length stripped the inquisition of the powers which rendered it odious and terrible. It will in future be little more than a college of inquiry in religious matters. Its jurisdictions and prisons are taken from it, and those powers happily restored to civil tribunals. This measure will have an extraordinary effect in promoting arts, manufactures, commerce, and learning. Spain in future will be a secure and happy residence for strangers.†

The power of the clergy has been much reduced of late years. A royal edict has also been issued, to prevent the admission of noviciates into the different convents without special permission, which has a great tendency to reduce the monastic orders.‡

The public worship in Spain, is loaded with an enormous number of ceremonies.

The whole of the canon law is here in force,§ and the power of the Pope is still very extensive. It is supposed, that the clergy of this kingdom amount at present to two hundred thousand persons, half of which are monks and nuns, distributed through three thousand convents. The possessions of the clergy are very ample. The revenue of the archbishop of Toledo amounts to three hundred thousand Spanish ducats. There are in the kingdom of Spain eight archbishops

superstition have been enlightened by the change. The inquisition is now what it was when first established in essence, though not in effect; and probably, we shall soon either see it eradicated, or merely a bug-bear to frighten the ignorant and pusillanimous.

* Zimmermann.

† Annual Register for 1774, p. 89.

‡ Guthrie.

§ The canon law consisted originally of the decrees of general councils and synods, and then of the constitution of Popes, and decisions of the court of Rome.

archbishops and forty-six bishops ; in America six archbishops and twenty-eight bishops ; in the Philippine Islands, one archbishop and three bishops. All those dignities are in the gift of the king. Fifty-two inferior ecclesiastical dignities and offices are in the gift of the Pope.*

PORTUGAL. The established religion in this kingdom is the Roman Catholic, to the exclusion of any other profession. There are several tribunals of *Inquisition* in Portugal, viz. at Lisbon, Coimbre, Evora, and at Goa in the East-Indies. A great number of Jews are however in the country, who conform outwardly with the established religion. It is said, that many of them are even among the clergy.

The Portuguese clergy consists of one patriarch, a dignity granted to the church of Portugal in the year 1716, of three archbishops, and fifteen bishops. The number of the ecclesiastical persons, upon the whole, amounts to two hundred thousand ; thirty thousand of whom are monks and nuns. According to others there are sixty thousand monks and nuns, and seven hundred and forty five convents. The proportion of the number of the clerical persons to that of the laymen, is as one to eleven.†

The Pope's authority in Portugal has been of late so much curtailed, that it is difficult to describe the religious state of this country. The royal revenues are greatly increased at the expense of the religious institutions in this kingdom. The power of the *inquisition* is now taken out of the hands of the ecclesiastics, and converted to the benefit of the crown.‡

ITALY. The religion of the Italians is the Roman Catholic. Hence it spread over Europe. Many volumes have been employed in describing the ecclesiastical government

* Zimmermann, p. 320, 321, 323.

† Ibid. p. 537, 538.

‡ Guthrie, p. 591.

ment of the papacy. The Pope, as the visible head of the church, and the successor of St. Peter, is supposed to be the fountain of ecclesiastical dignity. He gives bulls for the installing bishops and archbishops.* He has power to convoke general councils; to grant dispensations and indulgences; to excommunicate offenders; and to canonize those whom the church deems worthy of that honor.† His jurisdiction is not, like that of other bishops, confined to particular countries, but extends through the whole body of Roman Catholics in the Christian world.‡ The Cardinals, who are next in dignity to the Pope, are seventy, in allusion to the seventy disciples of our Saviour, and are chosen by the Roman pontiff. The government devolves on them during the vacancy of the Holy See.

These Cardinals elect the Pope, and are the only persons on whom the choice can fall; the election is determined by the plurality of voices. The election of a Pope is followed by his coronation; and that ceremony is performed in the Lateran church, where they put a triple crown on his head. The provinces which depend on the Holy See are governed

* In some Roman Catholic states, the sovereign nominates persons to bishoprics, and great benefices; but bulls from Rome are necessary to enable them to enter into the exercise of their functions. [See Vattel's Law of Nations.*]

† Canonization is a ceremony in the Romish church, by which persons deceased are ranked in the catalogue of saints.

The beatification of a saint is previous to his canonization. Before that can take place, attestations of virtues and miracles are necessary. These are examined, sometimes for several years, by the congregation of rites. Before a beatified person is canonized, the qualifications of the candidate are strictly examined into, in consistories held for that purpose. After this, the Pope decrees the ceremony, and appoints the day.

‡ This peculiarly distinguishes the Bishop of Rome from other bishops.

* Barclay's Dictionary.

governed by Legates ; and there are few countries where the Pope has not ambassadors, who are styled *Nuncios*.

The title given to the Pope is, *His Holiness*, and the Cardinals have that of *Eminence*.

All the numerous ecclesiastics, and religious orders, who profess the Roman Catholic religion, are under the Pope ; and every one of these orders has its general at Rome, by whom the Pope is acquainted with every thing which passes in the world.

The ceremonies which are observed at the election and coronation of a Pope, cannot be abridged in the narrow limits of this work. A modern traveller asserts, that no ceremony can be better calculated for striking the senses, and imposing on the understanding, than that of the supreme pontiff giving the blessing from the balcony of St. Peter. This ceremony, at which he was present, he describes in the following manner.

It was a remarkable fine day ; an immense multitude filled that spacious and magnificent area ; the horse and foot-guards were drawn up in their most showy uniform. The Pope, seated in an open, portable chair, in all the splendor which his wardrobe could give, with the tiara on his head, was carried out of a large window, which opens on a balcony in the front of St. Peter's. The silk hangings and gold trappings with which the chair was embellished, concealed the men who carried it ; so that to those who viewed him from the area below, his Holiness seemed to sail forward, from the window self-balanced in the air, like a celestial being. The instant he appeared, the music struck up, the bells rung from every church, and the cannon thundered from the castle of St. Angelo in repeated peals. During the intervals, the church of St. Peter's, the palace of the Vatican, and the banks of the Tiber, re-echoed the acclamations of the populace. At length his Holiness arose from his seat, and an immediate and awful silence ensued.

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The multitude fell upon their knees, with their hands and eyes raised towards his Holiness, as to a benign deity. After a solemn pause, he pronounced the benediction with great fervor; elevating his out-stretched arms as high as he could; then closing them together, and bringing them back to his breast with a slow motion, as if he had got hold of the blessing, and was drawing it gently from heaven. Finally, he threw his arms open, waving them for some time, as if his intention had been to scatter the benediction with impartiality among the people.*

At present the Papal authority is evidently at a low ebb, and is not respected as it was in former ages.† The late celebrated Pope Ganganelli, known by the name of Clement XIV, who has been styled the Phenix of ages,‡ after the maturest deliberation, signed a brief on the 21st of July, 1773, which suppressed the famous order of the Jesuits, who have been the warmest assertors of the Papal power, and whose cabals and intrigues have made them formidable for ages to every court in Europe, and enabled them to establish a powerful and well regulated sovereignty in another hemisphere.§

As the Jesuits had a great share in the education of youth, the shutting up of their schools might have proved of bad consequences, if this Pontiff had not prevented it. After having sketched out a plan of education, worthy of the greatest master, he cast a rapid eye upon some priests and friars, who by their talents and example, were capable of replacing the Jesuite teachers, and immediately instituted them professors. To the astonishment of Rome, there seemed to be scarce an

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In

* More's Travels through Italy, vol. 2, p. 158, 159.

† Guthrie, p. 626.

‡ Stiles' Sermon, p. 18.

§ Paraguay in South-America,

interval between the departure of the Jesuits, and the coming of their successors.*

In the Roman Catholic kingdoms, Rome has no administration, but what is purely spiritual. It is only in the ecclesiastical state that she has any temporal authority.†

The inquisition in Italy is little more than a sound. Persons of all denominations live here unmolested, provided no gross insult is offered to the established worship. Even the Jews are allowed the full exercise of their religion in the heart of Rome.‡ Many of the professors of the Catholic religion now openly avow the liberal sentiments of mildness, forbearance, and moderation.§ The famous Pontiff above mentioned, observes in his letters, “*That every impetuous zeal, which would bring down fire from heaven, excites only hatred. A good cause supports itself; so that religion needs only produce its proofs, its traditions, its works, its gentleness, to be respected. Christianity of itself overthrows every sect, which may be inclined to schism, or which breathes a spirit of animosity.*”||

The regency of Milan has given a late instance of its general disposition to reduce the power of the church, by abolishing forever the tribunal of the inquisition in that duchy, and appropriating the estates for the support of an hospital of orphans.¶

The

* Ganganelli's Letters, vol. 2. p. 203.

† Guthrie, p. 601.

‡ There are about nine thousand of that unfortunate nation at present at Rome, the lineal descendants of those brought captive by Titus from Jerusalem.

§ It is said, that there has been a reformation, in faith as well as discipline, long, though secretly gaining ground in the church of Rome. And the enlightened members of that church, now reject some of those doctrines, which appear to Protestants contrary to scripture and reason. [See Annual Register for 1786.]

|| Ganganelli's Letters, vol. 2. p. 130.

¶ Annual Register for 1775.

The present Pope is Pius VI, elected February 15, 1775. A modern traveller, who had a personal interview with this pontiff, observes, “*That he lays a greater stress on the ceremonious part of religion than his predecessor Gauganelli; and performs all the religious functions of his office in the most solemn manner, not only in public and extraordinary occasions, but also in the most common acts of devotion. Before he was chosen Pope, he was considered as a firm believer in all the tenets of the Romish church, and a scrupulous observer of all its injunctions and ceremonials.*”* He is represented to be a friend to the Jesuits, and it is supposed that if the house of *Bourbon* would consent, he would restore the order to its former lustre. However, we are informed, that a translation of the New Testament into Italian was published at Florence, in 1781, by abbot *Antonio Martini*, under the pontificate of Pius, and is the first which has appeared with the approbation of the Pope.†

It is said, that since the order of Jesuits was abolished by Clement XIV, they have appeared in several parts with renewed strength, and are called Ex-Jesuits. In their first plan, in case of abolition, they had determined to transform themselves into an invisible secret society, till favorable circumstances should induce them to throw off the mask, and perhaps to appear on the theatre of the world again with greater lustre. Before their abolition, their generals, provincials, &c. were known, though their plan of government, and preserving power, were kept secret. Now their superiors are invisible, and only a small part of the order known, from whom mandates and permissions originate. The order of Jesuits now formally exists in West-Russia, and even where it seems to be abolished, remains secretly, and repairs its losses. The Ex-Jesuits under various professions and disguises, insinuate themselves into Protestant countries.*

Deism

* More's Travels through Italy, vol. 2. p. 151.

† Erskine's Sketches, p. 226, 250.

‡ Ibid, p. 249

Deism prevails greatly among the politer part of the inhabitants of this country.*

TURKEY IN EUROPE, CONTAINING THE DANUBIAN PROVINCES, AND GREECE. The established religion in this empire is the Mahometan, of the sect of the Sunnites. The sect of the Shaites is however tolerated. All other religions are likewise included in this system of toleration, on paying a certain capitation. Among the Christians residing in Turkey, those of the Greek religion are the most numerous, and they enjoy certain privileges, and can be advanced to posts of trust and profit; as to the princely dignity of Moldavia and Wallachia, to the place of body physicians and interpreters of the imperial court. The Greeks are, in religious matters, subject to the patriarch of Constantinople, who is considered as the chief of the Greek church and nation, and whose authority and jurisdiction is extensive. Other branches of the Greek church are the Armenians, Coptes, Nestorians, Maronites, &c. The Turkish clergy are numerous. Any person may be a priest who chooses to take the habit, and perform the functions of his order, and lay down the office when he pleases.† This body is composed of all the learned in that empire; and they are likewise the only teachers of the law, who must be consulted in all important cases. In their capacity of lawyers, or interpreters of the *Korân*, which, in most cases, is the code of laws, the clergy are called *Miana*, or the instructed in the law. The Grand Sultan himself, as Caliph, or successor to the prophet Mahomet, is their head; but their actual chief is the Musti, an officer of great authority and political

* History of Religion, No. 4, p. 176.

† The Mahometans suppose, that any Mussulman, who is perfect master of the *Korân* knows all his duties towards God, and towards man. He may then occupy every civil, military, and ecclesiastical employment. [See Savary's Letters On Egypt, vol. 2. p. 98.

political influence ; who is styled, *the maker of laws, giver of judgments, and prelate of orthodoxy*. The Sultan has the power of deposing the Mufti, but he cannot take his property from him, which is considered as sacred. The successors or descendants of Mahomet, who are called *Emirs*, or *Sherifs*, enjoy the same privilege. Those persons or priests, who are employed in the rites of the public worship, are called *Imans* ; and the Mahometan temples are called *Mosques*. There are among the Turks, eight religious orders. Their monks are called *Dervises*, and lead in general a very austere life. The mosques are very richly endowed, and the estates which they have acquired, are become sacred, and cannot be taken by the most arbitrary despots.

Jews are very numerous in Turkey. They are subject to a chief of their own nation, called *Cochan Pascha*, whose power over them is even greater than that, which the Patriarch exercises over the Greek Christians. Gypsies are found in all provinces. Upon the whole, the number of Mahometans is greater than that of the subjects of other religious denominations.*

EUROPEAN ISLANDS.

ICELAND. The only religion which is tolerated in this Island is the Lutheran. The churches on the east, south, and west quarters of this Island, are under the jurisdiction of the bishop of *Skalholt* (the capital of the Island,) and those of the north quarter, are subject to the bishop of *Holum*. The Island is divided into one hundred and eighty-nine parishes. †

ORCADES, HEBRIDES, AND SHETLAND. The religion

* Zimmermann, p. 356, 357, 358.

† Guthrie, p. 65.

religion of these Islands is Protestant according to the discipline of the church of Scotland.

SCANDINAVIAN ISLANDS. These Islands, being peopled either from Sweden, Denmark, or Norway, profess the Lutheran religion.

CORSICA, AZORES, MAJORCA, MINORCA, AND IVICA. The inhabitants of all those Islands profess the Roman Catholic religion.

SARDINIA. The Roman Catholic is the established religion. But government has greatly limited the power of the Pope, and of the inquisition in this kingdom. A stop has likewise been put to the persecution of the Protestants in the vallies of Lucern, Peyrouse, and St. Martin, formerly so famous by the name of Vaudois, on account of their sufferings, and firm adherence to their religious tenets. Their number amounts to about two thousand. The very numerous clergy in these states are not rich. The church is governed by five archbishops, and twenty-six bishops. The clergy are entirely dependent on the king, and subject to the secular jurisdiction. The church preferments are all in the gift of the king.

NAPLES* AND SICILY. The inhabitants of this kingdom are more zealous Catholics than those of Rome. There is, however, no inquisition established at present, in this country.† The power of the Pope in this kingdom is not great. In Naples some prebends are his gift; but in Sicily all church preferment is in the gift of the king. The clergy are very numerous; and so rich, that not less than one half of the riches of the country are in the possession of the

* Naples is inserted in this place, though it is not an Island, because Naples and Sicily belong to one kingdom.

† We are informed that the inquisition was abolished in Sicily in 1784, without disturbance, and with general approbation. [See Erskine's Sketches.]

the church. There are in Naples, twenty archbishops, and one hundred and seven bishops. In Sicily, three archbishops, and eight bishops. In the year 1782, there were in Naples alone, forty-five thousand five hundred and twenty-five priests, twenty-four thousand six hundred and ninety-four monks, twenty thousand seven hundred and ninety-three nuns. In 1783, government resolved to dissolve four hundred and sixty-six convents of nuns; and the beginning has actually been made to carry this resolution into execution.*

MALTA. The inhabitants of of this Island are Roman Catholics; and that religion is so essential to the order of the Knights of Malta, that no person of a different persuasion can be admitted into it.

Notwithstanding the supposed bigotry of the Maltese, the spirit of toleration is so strong, that a mosque has lately been built for their sworn enemies the Turks. Here the poor slaves are allowed to enjoy their religion in peace. It lately happened that some idle boys disturbed them during service; they were immediately sent to prison, and severely punished.†

CANDIA, CYPRUS, AND RHODES. The established religion of these, and the other Islands belonging to the Turks, is Mahometanism. There are also numbers of Christians who profess the tenets of the Greek-Church.‡



A GENERAL VIEW OF THE
ASIATIC RELIGIONS.

THOUGH Christianity was planted in this part of
the

* Zimmermann, p. 294.

† Brydone's Tour through Sicily and Malta, vol. 1. p. 235.

‡ Broughton's Historical Library, vol. 2. p. 327.

the globe, with wonderful rapidity, by the apostles and primitive fathers, it suffered an almost total eclipse by the conquests of the Saracens, and afterwards of the Turks. The principal religions at present, are the Mahometan and Pagan. The Mahometans are divided into the sects of Hali and Omar. Both own Mahomet for their law-giver, and the *Korân* for their rule of faith and life. Jews are to be found every where in Asia.* In Siberia and the Turkish dominions, there are a considerable number of Greek Christians. Roman Catholic missionaries have attempted to propagate their doctrines in the most distant regions.

All the people of the East, except the Mahometans, believe all religions in themselves indifferent. They fear the establishment of another religion, no otherwise than as a change of government. Among the Japanese, where there are many sects, and where the state has had for so long a time an ecclesiastical superior, they never dispute on religion. It is the same with the people of Siam. The Kalmucks make it a point to tolerate every species of religion. At Calicut it is a maxim of state that every religion is good.†

The Gentoës think a diversity of worship is agreeable to the GOD of the universe, and they refuse to admit or make converts.‡ Heaven, they say, has many gates, and every one may enter at which he pleases.§

Such are the general outlines of the Asiatic religions.

TURKEY, IN ASIA, CONTAINING PART OF ARABIA, SYRIA, PALESTINE, NATOLIA, MESOPOTAMIA, TURCOMANIA, AND GEORGIA. || The Mahometan is the established religion of these countries.
Palestine,

* Guthrie, p. 637.

† Montesquieu's Spirit of Laws, vol 2. p. 216.

‡ Prickey's Lectures On History, p. 439.

§ Middleton's Geography, vol. 1. p. 146.

|| Georgia has lately put itself under the protection of Russia.

Palestine, ever dear and sacred to Christians, as the scene on which the Son of GOD had lived and died ; and Syria, celebrated for its wealth and rich productions, were numbered among the first conquests of the Caliphs.*

Beside Mahometans and Jews, many Christians of different sects inhabit Syria, viz. Greeks, Latins, Armenians, Melchites, Maronites, and Jacobites,

The Mahometans and Christians in Syria, treat each other as infidels, and by their reciprocal aversion keep alive a sort of perpetual war.†

The inhabitants of Bassora consist of Mahometans, Jews, Jacobites, Nestorians, Catholics, and Chaldean Christians, or Christians of St. John, who are pretty numerous.

Many Christians inhabit Mesopotamia, who have an archbishop subject to the patriarch of Antioch.‡

The Curds are a numerous body dispersed over lower Asia. They are reputed Mahometans, but they never trouble themselves about religious rites and opinions. Several of them, distinguished by the name of Yazdea, worship Satan, the genius, who is the enemy of GOD. This notion, especially prevalent in Diarbec, and the frontiers of Persia, is a relic of the ancient system of the good and evil principle, which varying according to the spirit of the Persian, Jewish, Christian, and Mahometan doctrines, has continually prevailed in those countries.§

Jerusalem has among its inhabitants, about twenty thousand Jews.

The religion of the Mahometans is similar to that of Turkey in Europe. Jerusalem, Alexandria, and Antioch are patriarchates, as well as Constantinople ; and their heads

T t are,

* White's Sermons, p. 94:

† Volney's Travels in 1785, vol. 1. p. 231.

‡ Middleton's Geography, vol. 1. p. 101.

§ Volney's Travels, vol. 1, p. 232.

are indulged, according as they pay for their privilege, with a civil as well as ecclesiastical authority over their votaries. The same may be said of the Nestorian and Armenian patriarchs ; and every great city, that can pay for the privilege, has its archbishop or bishop.*

RUSSIAN, CHINESE, MOGULIAN, AND INDEPENDENT TARTARY. The religion of this country partakes of the Mahometan, the Gentoo, the Greek, and even the Popish. Some of them worship little rude images dressed up in rags. Each has a deity, with whom they make very free, when matters do not go according to their own mind.

The inhabitants of Thibet, a large tract of Tartary, worship the *Grand Lama*. Another religion which is very prevalent among the Tartars, is that of Schamanism. The professors of this religious sect believe in one supreme God, the creator of all things. They believe that he loves his creation, and all his creatures ; that he knows every thing, and is all powerful ; but that he pays no attention to the particular actions of men, being too great for them to be able to offend him, or to do any thing which can be meritorious in his sight. They are all firmly persuaded of a future existence. They also maintain, that the Supreme Being has divided the government of the world, and the destiny of men, among a great number of subaltern divinities, under his command and control, but who, nevertheless, generally act according to their own fancies ; and, therefore, mankind cannot dispense with using all the means in their power for obtaining their favor. They likewise suppose, that, for the most part, these inferior deities abominate and punish premeditated villainy, fraud, and cruelty.†

A band of Tartars in Siberia, have in every hut a wooden idol, termed, in their language, Shetan, to which they address

* Guthrie, p. 642.

† Guthrie, p. 596.

dress their prayers for plenty of game in hunting, promising to give it, if successful, a new coat or bonnet.*

The Altagan Tartars, we are informed, represent the Deity, as an old man, with a long beard, and dressed in the uniform of an officer of dragoons ; for their imaginations can conceive nothing more magnificent than a party colored coat. They think he keeps a brilliant court, and maintains a great number of horses : that when he goes forth on horseback, the noise of his couriers, and those of his retinue, cause thunder ; and that lightning is produced by the sparks which fly from the collision of the horses' shoes with the pavement of heaven. They also believe in the existence of inferior deities both good and bad.†

It is said, that a considerable part of the religion of the Tartars consists in the management of their whiskers ; and that they waged a long and bloody war with the Persians, declaring them infidels, merely because they would not give their whiskers the orthodox cut.‡

KAMTCHATKA. The inhabitants of this peninsula acknowledge many malevolent deities, having little or no notion of the good Deity. They believe the air, the water, the mountains, and the woods to be inhabited by malevolent spirits, whom they fear and worship.

The method which the Empress of Russia takes to convert her Pagan subjects in Kamtchatka, is to exempt from taxes, for ten years, such as profess the christian religion. The Pagan Kamtschadales believe the immortality of the soul.§

CHINA. The religion of this kingdom is Pagan : but
it

* Kaims's Sketches, vol 4. p. 176.

† History of Russia, vol. 3.

‡ Goldsmith's Animated Nature, vol. 2, p. 96,

§ Kaim's Sketches, vol. 4. p. 142, 275.

it is said, there are almost as many sects as persons among them. For as soon as a Chinese expects the least advantage from it, he is, without any consideration, to-day of one religion, to-morrow of another, or of all together. However, beside the worship of the *Grand Lama*, there are three principal sects.

I. The followers of *Laskium*, who lived five hundred years before Christ, and taught that GOD was corporeal. They pay divine honors to the philosopher *Laskium*; and give the same worship, not only to many emperors who have been ranked with the gods, but also to certain spirits under the name of *Xamte*, who preside over every element.* Their *morality* consists in calming the passions, and disengaging themselves from every thing which tends to disquiet the soul, to live free from care, to forget the past, and not be apprehensive for the future. To remove the unavoidable fear of death, they pretend *Laokium* discovered an *elixir* which confers immortality. They call this sect that of the Magicians, because the learned of it addict themselves to *magic*, and are believed to have the secret of making men immortal.

II. The most predominant sect is that of *Foe*, who flourished a thousand years before our Saviour, and who became a God at the age of thirty years. This religion was transplanted from India to China, sixty-five years after the birth of Christ. A large number of altars, temples, or pagods, are reared to this deity; some of which are magnificent to the highest degree, and a number of Bonzes, or priests, consecrated to his service. He is represented shining in light, with his hands hid under his robes, to shew that he does all things invisible. The doctors of this sect teach a double law; the one *external*, the other *internal*. According to the *external law*, they say, that all the good are recompensed,

* Osbeck's Voyage to China, vol. 1, p. 278.

† History of Sgnativs, vol. 2. p. 98.

fed, and the wicked punished, in places destined for each. They enjoin all works of mercy ; and forbid cheating, impurity, wine, lying, and murder, and even the taking life from any creature whatever. For they believe, that the souls of their ancestors transmigrate into irrational creatures, either into such as they liked best or resembled most in their behaviour, for which reason they never kill any such animals ; but while they live, feed them well, and when they die, bury them with splendor.* They lay great stress upon acts of charity, and in building temples for *Foe*, monasteries for his priests, and providing for their maintenance, as the most effectual means to partake of their prayers, penances, and other meritorious actions towards the atonement of their sins, and obtaining a happy transmigration. These priests pretend to know into what bodies the dead are transmigrated ; and seldom fail of representing their case to the surviving friends, as miserable or uncomfortable, that they may extort money from them to procure the deceased a passage into a better state. They also threaten the living with an unhappy transmigration, that they may procure money of them, to obtain a happier one, or leave them to die in dread of the fatal change.†

The *interior* doctrine of this sect, which is kept secret from the common people, teaches a pure unmixed atheism, which admits neither rewards nor punishments after death ; believes not in a providence, or the immortality of the soul ; acknowledges no other God but the *void*, or *nothing* ; and which makes the supreme happiness of mankind to consist in a *total inaction, an entire insensibility, and a perfect quietude.*‡

III. A sect which acknowledges for its master, the philosopher *Confucius*, who lived five hundred years before our Saviour. This religion, which is professed by the *literati*,
and

* Osbeck's Voyage, vol. 1. p. 280.

† Modern Universal History, vol. 8. p. 112, 114.

‡ History of Don Ignatius, vol. 2. p. 102.

and persons of rank in China and Tonquin, consists in a deep inward veneration for the GOD, or King of heaven, and in the practice of every moral virtue. They have neither temples, nor priests, nor any settled form of external worship: every one adores the *Supreme Being* in the way he likes best.*

Confucius did not dive into abstruse notions, but confined himself to speak with the deepest regard of the great Author of all beings, whom he represents as the most pure and perfect essence and fountain of all things; to inspire men with greater fear, veneration, gratitude, and love of him; to assert his divine providence over all his creatures; and to represent him as a being of such infinite knowledge, that even our most secret thoughts are not hidden from him; and of such boundless goodness and justice, that he can let no virtue go unrewarded, or vice unpunished.†

The Chinese honor their dead ancestors; burn perfumes before their images; bow before their pictures; and invoke them as capable of bestowing upon them all temporal blessings.‡

The worship paid to *Confucius*, and some of their great men, was styled by the philosophers and learned sects a civil one: so it was complied with by the Jesuit missionaries, and permitted to their proselytes under that notion, though highly condemned by the Dominicans and other religious orders. Whence proceeded those appeals to Rome, and fatal discords, which retarded the progress of Christianity in this empire.§ The Roman Catholics had, by means of the Jesuits and other learned men, converted many Chinese to their faith,

The Jews, who many ages ago inhabited China, have
at

* Kaims, vol. 4. p. 230.

† Universal History, p. 108.

‡ History of Don Ignatius, vol. 2. p. 103.

§ Modern Universal History, vol. 8. p. 122.

at this period a synagogue in Kai-song-fou, the capital of Honan.*

Mahometans have inhabited here upwards of six hundred years. They have considerable settlements in many of the provinces, particularly in Kiangnan; and as they do not study to make profelytes, nor give any cause of jealousy to the state, the government never disturbs them.

An American traveller gives this account of one mode of the Chinese worship at present.

In the houses, which are consecrated to their idol *Joss*, there is an image of a fat laughing old man at the upper end of the room, sitting in a chair, before whom is erected a small altar, whereon tapers and sandal work are constantly kept burning. As soon as a worshipper enters, he prostrates himself before the idol, and knocks his head three times on the ground. This done, he takes three pieces of wood that fit together in the form of a kidney; again kneels; knocks his head; holds them to *Joss*; and after bowing three times for his blessing, throws them up. If they fall with both flat or both round sides up, it is good luck; but if one of each, it is unfortunate. He renews his worship to *Joss*, and tries again. Sometimes it is repeated seven or eight times, till it is succeeded. Then he prostrates

* From accounts from China as late as the year 1788, respecting the success of the missionaries, we are informed, that in the province of Sushuen, there had been an increase of twenty-seven thousand Christians, during the last thirty years; that it was governed by the titular bishop of Agathopolis. In the province of Nankin are thirty thousand. A very violent storm was raised in 1785 against them, and several missionaries became the victims of it. They were reduced, when the last accounts arrived, to so small a number, as to be incompetent to the services required of them.

This account, and also the number of Roman Catholics in Tonquin, and Cochinchina, were given by the Right Rev. Bishop Carrol, of Maryland.

prostrates himself again, and repeats similar ceremonies. When he is satisfied, he lights his taper, and fixes it before *Jesfs*; then sets fire to a piece of paper washed with tin, presents it on the altar, bows three times and retires.*

INDIA IN GENERAL, AND THE MOGUL'S EMPIRE. The original inhabitants of India are called *Gentoo*s, or, as others call them, *Hindoos*. They pretend that *Brumma*, or *Bramak*, (for he is called by these different names, who was their legislator both in politics and religion) was inferior only to GOD; and that he existed many thousand years before our account of the creation. The *Bramins* (for so the *Gentoo* priests are called) pretend that he bequeathed to them a book, called the *Vedam*,† containing his doctrines and instructions; and that though the original is lost, they are still possessed of a commentary upon it, called the *Shahstah*, which is written in the *Shanscrita* language, now a dead language, and known only to the *Bramins*, who make it their study. From the doctrine which it contains, it is more than probable, that the *Pythagorian metempsychosis* took its rise in India.‡

The following is a brief account of the fundamental doctrines of the *Bramins*, as they are taught in the *Shahstah*.

That there is one GOD eternal, omnipresent, omnipotent, and omniscient in all things, excepting a prescience of the future actions of free agents. That GOD, from an impulse of his love and goodness, first created three angelic persons, to whom he gave precedence, though not in equal degree. That he afterwards, from the same impulse, created an angelic host, whom he placed in subjection to *Bir-mah*,

* American Museum for 1790.

† The Indian *literati* believe the *Vedam* to be as old as the original production of the universe. *Brumma*, say they, (i. e. wisdom personified,) proceeded from the bosom of GOD, and the *Vedam*, (i. e. all sciences, and all truth,) appeared on his lips,

‡ Guthrie, p. 678.

mah, his first created ; and constituted him his vicegerent in heaven. *Bistnoo* and *Sieb* were established his co-adjutors. He formed them in part, of his own essence ; capable of perfection, but with the powers of imperfection ; both depending on their voluntary choice. They were to be partakers of his glory and beatitude, on the easy condition of their acknowledging him as their Creator, and paying obedience to him, and to the three primary created personages, whom he had put over them.

That in process of time, a large portion of the angelic host, at the instigation of *Moisafoor*, and others of their chief leaders, rebelled and denied the supremacy of their Creator, and refused obedience to his commands. That in consequence, the rebels were excluded heaven, and the sight of their Creator, and doomed to languish forever in sorrow and darkness. That after a time, by the intercession of the three primary, and the rest of the faithful angelic beings, GOD relented, and placed the delinquents in a more sufferable state of punishment and probation, with powers to gain their lost happy situation.

That for that purpose, a new creation of the visible and invisible worlds instantaneously took place, destined for the delinquents. That the new creation consisted of fifteen regions, seven below, and seven above this terraqueous globe. And that this globe, and the seven regions below it, are stages of punishment and purgation ; and the seven above, stages of purification ; and consequently, that this globe is the eighth, and last stage of punishment, purgation, and trial. That mortal bodies were prepared by GOD, for the rebel angels, in which they were for a space to be imprisoned, and submit to natural and moral evils, more or less painful, in proportion to their original guilt, and through which they were doomed to transmigrate under eighty-nine different forms ; the last is that of man, when the powers of the animating rebel spirit are supposed to be enlarged, equal to the state of their first creation. That under this form,

GOD rests his chief expectation of their repentance and restoration ; and if they continue reprobate, they are returned to the lowest region, and sentenced to go through the same course of punishment, until they reach the first stage of purification. There (though they cease from punishment, and gain forgiveness of their rebellion,) they are not permitted to enter heaven, nor behold their Creator, before they have passed the seven regions of purification. That the rebel leaders had power given them by GOD, to enter the eight regions of punishment and probation, and that the faithful angelic spirits, had permission occasionally to descend to those regions, to guard the delinquents against the future attempts of their leaders. And that consequently, the spirits which animate every mortal form, are delinquent angels in a state of punishment, for a lapse from innocence, in a pre-existent state.*

Though the most learned Bramins, of the present times, believe in one GOD, an universal spirit; they so far comply with the prejudices of the vulgar, as outwardly to perform all the ceremonies inculcated by the Veds, such as sacrifices, ablutions, &c. †

There subsists to this day among the Gentoos, a *voluntary sacrifice*, of too singular a nature to pass unnoticed ; which is that of *the Gentoos wives burning themselves with the bodies of their deceased husbands*. These women are trained from their infancy, in the full conviction of their *celestial rank* ; and that this world, and the corporeal form which encloses it, is destined by GOD, the one as their place of punishment, the other as their prison. They are nursed and instructed in the firm faith, that this *voluntary sacrifice* is the most glorious period of their lives, and that thereby the celestial spirit is released from its transmigrations, and the evils of a miserable existence, and flies to join the spirit of their

* Hallowel's Interesting Historical Events, part 2. p. 61, 62, 63.

† Theological Repository, vol. 6. p. 414.

their deceased husbands, in a state of purification. The children of the wife, who burns, are, in consequence of her sacrifices, raised to dignity and honor.* A contempt of death is the characteristic of the nations of India. Every Gentoo meets the moment of dissolution, with a steady and philosophic resignation, flowing from the established principles of their faith.†

In Indostan there is an order of men called *Faquirs*, who make vows of poverty and celibacy, and perform many severe acts of mortification. Some continue for life in one posture; some never lie down; some have their arms always raised above their heads; and some mangle their bodies with knives and scourges.‡ Most of the Indians believe the river Ganges has a sanctifying quality, for which reason they often wash themselves in it. It is visited annually by several hundred thousand pilgrims. They carry their dying friends from distant countries, to expire on its banks, and to be buried in its stream.§

In a particular district of Bengal, religious veneration is paid to the Cow; in former times it was universal through Indostan. This animal is venerated in a religious sense; as holding in the rotation of the *metempsychosis*, the rank immediately preceding the human form. And in a political sense,

* The Gentoo women are not allowed to burn without an order from the Mahometan government, and this permission is commonly made a requisite.

† Hallowel, part 2, p. 87, 98, 99.

‡ Kaims, vol. 4. p. 13. An American gentleman who was an eye witness of the austerities practised by the natives of India at the present day, observes, “*That they are sufficient to countenance the most seemingly improbable relations, which have been given of what they will endure for the sake of their religion.*” [See American Museum, for March, 1790].

§ Goldsmith’s Animated Nature, vol. 1. p. 328.

sense, as being the most useful and necessary of the whole animal creation to a people forbid feeding on any thing which had breathed the breath of life.*

The Persees, which subsist in India, are the posterity of the ancient Persians, who worship the element of fire; besides they have a great veneration for the Cock. There are many Jews and European Christians in the Mogul's dominions.†

From the reign of Tamerlane, Mahometanism has been uniformly the religion of the government of India. The Gentoos, however, exceed the Mahometans in the proportion of ten to one. The British settlements in India, are said to occupy a greater extent than the British empire in Europe.

There are among the Gentoos, upward of thirty sects. Theirs is the most tolerant of all religions. As appears from the following extract, from a preliminary discourse to their *code of laws*, which was translated from the original Hindoo text, into the Persian idiom, and from Persia translated into English by Mr. *Halhed*.

“ From men of enlightened understandings, and sound judgments, who, in their researches after truth, have swept from their hearts the dust of malice and opposition, it is not concealed, that the diversities of belief among mankind, are a manifest demonstration of the power of the Supreme Being. For it is evident that a painter by sketching a multiplicity of figures, and by arranging a variety of colors, procures reputation among men; and a gardener gains credit by planting a diversity of shrubs, and for producing a number of different flowers. It is therefore absurdity and ignorance to view in an inferior light, him, who created both the painter and gardener.

The truly intelligent well know that the varieties in created

* White's Sermons, p. 503.

† Broughton, vol. 2. p. 328.

ated things are a ray of his glorious essence, and that the contrarieties in constitution are a type of his wonderful attributes. His comprehensive benevolence selected man, and bestowed upon him, judgment and understanding. And when he had put the disposal of all affairs into his hands, he appointed to each tribe its own faith; and to every sect, its own religion. And having introduced a numerous variety of casts, and a multiplicity of different customs, he views in each particular place, the mode of worship which he has appointed. Sometimes he is employed with the attendants at the mosque in counting the sacred beads; sometimes he is in the temple at the adoration of idols; the intimate of the Mussulmen, the friend of the Hindoos, the companion of the Christians, and the confidant of the Jews.*

THE PENINSULA OF INDIA BEYOND THE GANGES. The inhabitants of this peninsula are generally Pagans. The Siamites hold, that all nature is animated by a rational soul; that the soul transmigrates through many states, and is then confined to a human body, to be punished for its crimes; and the better to establish the doctrine of the pre-existence of the soul, some of the Talapoins persuade their disciples they even remember their several transmigrations. They say, that though the soul is material, yet it is by no means perishable.

They hold there are nine degrees of felicity and punishments. They believe the nine first are above this world, and the other nine under our feet. But however, the felicity of their highest paradise is not eternal, nor exempt from inquietudes; since it is a state in which a person is born and dies. But if after several transmigrations, the soul by good works done in each state, arrives at such a degree of merit, there is not any mortal condition worthy of it, then it will remain in a state of eternal impassibility and happiness.

It is to the memory of these supposed perfect beings,
that

* Halhed's Code of Gentoo Laws.

that they dedicate their temples ; but the person whom they pretend has surpassed all the men who ever lived, is *Somonona Kodom*, to him they pay adoration.

The Siamese allow of the practice of all religions, and never wish to convert any person. Their priests do not hold a soul shall be punished for denying their traditions ; for they themselves pay a respect to every religion,* even if it is such as they cannot immediately comprehend.

In the empire of Ava, the priests recommend charity and humanity as the greatest of all virtues. And it is said, charity and benevolence influence the whole life and actions of these men. They never make any inquiries about the religion of a stranger ; it is enough that he is a human being, and that they can relieve his necessities. They supply a destitute stranger with every thing which he wants. As they are physicians as well as priests, they tenderly take care of sick persons ; and at their recovery, give them letters of recommendation to some convent on the road they travel. They imagine that all religions are good, which teach the moral duties, and social virtues ; that persecution and all modes of worship, which are contrary to humanity or universal philanthropy, are obnoxious to providence ; and that the Almighty delights in being adored by various ceremonies ; but that all modes of worship should be consistent with the most refined benevolence.†

The principal points of religion among the inhabitants of Pegu, are not to commit murder ; not to steal ; to avoid uncleanness ; not to give the least uneasiness to their neighbours, but to do them on the contrary, all the good in their power. If they observe these rules, they think they should be saved in any religion whatever.‡

In this kingdom they have a kind of religious veneration
for

* Middleton's Geography, vol. 1. p. 175.

† ———— Geography, vol. 1. p. 166.

‡ Montesquieu's Spirit of Laws, vol. 2. p. 179.

for apes, and crocodiles; believing those persons very happy who are devoured by them. Mahometanism prevails in some parts, but mixed with many pagan rites and ceremonies.*

The Catholics have sent missionaries to this part of India; and we are informed, that in the kingdom of Tonquin, three hundred thousand souls have embraced the Catholic religion.

In Cochin-China there were at the breaking out of the civil wars between the usurper of the crown, and the lawful heir, one hundred and sixty thousand Catholics.

When the kings of this part of India are interred, a number of animals are buried with them, and such vessels of gold and silver, as they think can be of use to them in their future life.

ARABIA. The religion which was most extensively disseminated, and most highly esteemed among the Arabians, before the time of *Mahomet*, was idolatry. Of this there were several distinct kinds; but the predominate species appears to have been that of the Sabians; who held the unity of GOD, though at the same time they worshipped the fixed stars and planets, the angels, and their images, as subordinate deities, whose mediation with the most high and supreme GOD they ardently implored.†

Many of the wild Arabs still continue Pagans, but the people in general are Mahometans.

The Xerif of Mecca, since the extinction of the Caliphs whom he succeeds, is sovereign pontiff of the Mahometan church; and a temporal as well as a spiritual prince. He holds his dominions as fiefs to the Turk, and is more indebted to the zeal of superstition, than to the terror of his arms, for the support of his dignity; a prodigious decline
indeed

* Broughton's Historical Library.

† White's Sermons, p. 77.

indeed from the importance of those Caliphs who reigned the masters of the eastern world, and shook the kingdoms of the north with dismay. But, though shrunk in the limits of a province, where the Mahometan greatness first originated, the Xerif in two instances exceeds the Pope in the fullest plenitude of his power. His honors are hereditary, to possess which he must prove his descent from the Prophet; and the extent of his influence reaches us far beyond that of the Pope, as the persuasion of *Mahomet* extends beyond the papal tenets. The remotest corners of the east pay homage to his title, The way worn pilgrim ceaseless toils from Testis towers to Mesopotamia, to add his mite to the treasures of Medina's temple, while Asiatic princes, subahs of India, and sultans of the spicy isles, enrich the Prophet's shrine with gems and gold. The territories of the Xerif lie in the heart of Arabia, and are about three hundred miles long, and one hundred broad. Beside the cities of Mecca and Medina, to which the caravans annually bring the produce of distant countries, his revenues are considerably augmented by the immense trade which is carried on with the ports of Yumbo and Judda, by the vessels of Africa and India.*

The wandering tribes, in the southern and midland parts, acknowledge themselves the subjects of no foreign power. The spirit of independence, so well painted in the scriptures, they have inviolably preserved from *Ismael*, their ancestor. Their aversion for all foreign dominion makes them prefer the horror of their deserts to the most advantageous establishments. Liberty has so many charms for them, that, supported by her, they boldly brave hunger, thirst, and the consuming ardor of the sun. Humbled sometimes, but never subjected, they have bid defiance to all the powers of the earth, and have repulsed those chains which have alternately been borne by other nations. The Romans, those masters of the world, lost whole armies, which

* Irwin's Voyage on the Coasts of Arabia.

which were sent to the conquest of this country. The Egyptians, the Persians, and the Ottomans, have never been able to subdue them.*

The Arabs are the only nation, except the Jews, who have so long remained a distinct people. They are both standing monuments of the exactness of divine predictions, and the veracity of scripture history.†

A new sect of religion has of late appeared in Arabia, which explodes every species of idolatry, and enjoins the worship of one eternal Being. It considers Moses, and his ancestors in the east, as sublime teachers of wisdom, and as such worthy of respect and veneration. But it rejects all revelation, and denies that any book was ever penned by the angel Gabriel.‡

PERSIA. The Persians are Mahometans of the sect of *Ali*. They differ from the Turks concerning the succession of *Mohammed*. The Turks reckon them thus, *Mohammed*, *Abubeker*, *Omar*, *Osmav*, and *Ali*. But the Persians reckon *Ali* to be the immediate successor of *Mohammed*. At this day there are many sects in Persia, that evidently have Christianity for the ground-work of their religion. Some of them, called *Souffees*, who are a kind of quietists, sacrifice their passions to God, and profess the moral duties. The Sabean Christians have in their religion, a mixture of Judaism and Mahometanism; and are numerous towards the Persian gulf. The Armenian and Georgian Christians are also very numerous here. There are a great number of Jews spread over the whole empire.

The Guebres or Gaurs, who pretend to be the disciples and successors of the ancient Magi, the followers of *Zoroaster*, are said to be numerous in Persia, though tolerated in

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but

* Savary's Letters on Egypt, vol. 2. p. 198, 204.

† See Newton's Dissertations on the Prophecies.

‡ Dunbar's Essays, p. 164.

but few places. A combustible ground, about ten miles distant from Baku, a city in the north of Persia, is the scene of their devotions. It must be admitted, that this ground is impregnated with very surprising inflammatory qualities; and contains several old little temples; in one of which the Guebres pretend to preserve the sacred flame of the universal fire, which rises from the end of a large hollow cane, stuck into the ground, resembling a lamp burning with pure spirits.*

This Religion was founded by *Zoroaster*, who lived about the year of the world 2860. This great philosopher being struck with the demonstrations he observed of the perfections of that self-existent Being, who is the author of all good; and being at a loss how to account for the introduction of evil into this world, thought there were two principles of beings, one the cause of all good, whom he imagined resembled light; the other the author of all evil, whom he represented by darkness. Thus considering light as the most perfect symbol of true wisdom, and darkness as the representative of whatever is hurtful or destructive, he inculcated an abhorrence of all images, and taught his followers to worship GOD only under the form of fire; considering the brightness, purity, and incorruptibility of that element, as bearing the most perfect resemblance of the nature of the good Deity.†

All religions, except the sect of *Omar*, are tolerated in this kingdom.‡

ASIATIC ISLANDS.

JAPAN ISLANDS. The worship of the Japanese is Paganism, divided into several sects:

- I. The Sinto, who believe that the souls of good men
are

* Guthrie, p. 706.

† Middleton's Geography, vol. 1. p. 69.

‡ Priestley's Lectures on History, p. 444.

are translated to a place of happiness next to the habitation of their Gods : But they admit no place of torment, nor have they any notion of a devil, but what animates the fox, a very mischievous animal of that country. They believe the souls of the wicked, being denied entrance into heaven, wander about to expiate their sins.

II. Those of the Budsdo religion believe, that in the other world, there is a place of misery, as well as of happiness, and that there are different degrees of both, proportioned to the different degrees of virtue and vice. When souls have expiated their sins, they are sent back to animate such vile animals as resembled them in their former state of existence. From these they pass into the bodies of more innocent animals ; and at last are again suffered to enter human bodies. After the dissolution of which, they run the same course of happiness and misery as at first.*

III. The Siutto, who admit of no ceremonies in religion.

There are innumerable temples and idols in this island : one temple in particular, contains thirty-three thousand three hundred and thirty-three idols. The temple of *Cans*, the son of *Armida*, contains a thousand images ; five hundred on each side, the workmanship of which are exquisite. The temple of *Meaco*, which is as big as the church of *St. Paul*, London, contains the largest idol in the Japanese empire. The chair on which it sits, is seventy feet high, and thirty broad. The festivals are as numerous as the deities, and many of them are daily celebrated in different parts of the empire. The number of monasteries are scarcely credible. The monks are either regulars or seculars. The regulars live in convents, some of which contain a thousand monks or upwards. The seculars are dispersed about, and live in private houses : the former are exceedingly abstemious, but the latter live in luxury and idleness.†

LADRONE

* Kaims, vol. 4. p. 130.

† Middleton's Geography, vol. 1. p. 192.

LADRONE ISLANDS. The inhabitants of the Ladrone Islands believe heaven is a region under the earth, filled with cocoa-trees, sugar-canes, and a variety of other delicious fruits ; and that hell is a vast furnace, constantly red hot ; those who die a natural death, go straight to heaven. They may sin freely, if they can but preserve their bodies against violence ; but war and bloodshed are their aversion.*

FORMOSA. The inhabitants of this Island recognise two deities in company ; the one a male, god of the men ; the other a female, goddess of the women. The bulk of their inferior deities, are the souls of upright men, who are constantly doing good ; and the souls of wicked men, who are constantly doing ill.†

The people of Formosa believe there is a kind of hell ; but it is to punish those, who, at certain seasons have gone naked ; who have dressed in calico, and not in silk ; who have presumed to look for oysters ; or who have undertaken any business without consulting the song of birds ; while drunkenness and debauchery are not regarded as crimes. They even believe, the debaucheries of their children are agreeable to the gods.‡

MOLUCCA ISLANDS. The inhabitants of these Islands, who believe the existence of malevolent invisible beings, subordinate to the supreme benevolent Being, confine their worship to the former, in order to avert their wrath : and one branch of their worship is, to set meat before them, hoping, that when the belly is full, there will be less inclination to mischief.§

PHILIPPINE

* Krums, vol. 4. p. 235.

† Ibid, vol. 4. p. 153.

‡ Montesquieu's Spirit of Laws, vol, 4. p. 185.

§ Middleton's Geography, p. 44.

PHILIPPINE ISLANDS. The inhabitants of these Islands are generally Mahometans.*

CELEBES. The inhabitants of this Island are profess- ed Mahometans, who retain many Chinese ceremonies†

SUNDA ISLANDS, CONTAINING BORNEO, SU- MATRA, JAVA, &c. The inhabitants of these Islands, who reside on the sea coast, are generally Mahometans; but the natives who reside in the inland parts are Pagans.‡ The Iduans, a people in the island of Borneo, believe that every person they put to death, must attend them as a slave in the other world. The worship of the inhabitants of Java, is similar to that of the Molucca Islands.§

CEYLON. The inhabitants of this Island acknow- ledge an all-powerful Being, and imagine their deities of a second and third order, are subordinate to him, and act as his agents. Agriculture is the peculiar province of one, navigation of another. *Buddow* is revered as the mediator between GOD and man. Another of their favorite deities is the tooth of a monkey.||

MALDIVE ISLANDS. The inhabitants of these Is- lands are Mahometans, who retain many Pagan ceremonies.¶



RELIGIONS OF AFRICA.

THE inhabitants of this continent, with respect to religion, may be divided into three sorts, viz. Pagans, Ma- hometans,

* Middleton's Geography.

† Ibid.

‡ Broughton's Historical Library, vol. 2. p. 330.

§ Kaims, vol. 4. p. 152. || Ibid.

¶ Middleton's Geography. [See Maldives.]

hometans, and Christians. The first are the most numerous, possessing the greatest part of the country, from the tropic of Cancer, to the Cape of Good Hope, and these are generally black. The Mahometans, who are of a tawny complexion, possess Egypt, and almost all the northern shores of Africa, or what is called the Barbary coast. The people of Abyssinia are denominated Christians. There are also some Jews on the north of Africa.*

EGYPT. The present established religion in Egypt is Mahometanism, which is exercised in all respects the same as in Turkey, except that they are not quite so strict in observing it in the former as they are in the latter. The Mahometans set out from Cairo once a year in their pilgrimage to Mecca, which is one of the most numerous and splendid caravans in the east. The number of those, who compose the caravan, seldom amounts to less than forty thousand; but it is much greater in times of peace and plenty.

The are also in Egypt a number of Jews, and many Christians called Copts. They are subject to the Alexandrian metropolitan, who is said to have no less than one hundred and forty bishoprics in Egypt, Syria, Nubia, and other parts that are subject to his patriarchate; beside the Abuna, or bishop of the Abyssinians, who is nominated and consecrated by him. The patriarch makes a short discourse to the priests once a year; and the latter read legends from the pulpit on great festivals, but never preach. They keep Sunday very strictly, and fast seven months in the year.† They have seven sacraments, viz. *Baptism*, the *Eucharist*, *Confirmation*, *Ordination*, *Faith*, *Fasting*, and *Prayer*. They circumcise their children before baptism, and ordain deacons at seven years of age. They follow the doctrine of the Jacobites with regard to the nature of Christ, and baptism by fire.

* Guthrie, p. 728.

† Middleton's Geography, vol 1. p. 456.

fire. The ceremonies which they observe, are much the same with those of the Greek-Church.

The other religions tolerated in Egypt, are the Greek, Armenian and Latin.*

BARBARY, CONTAINING MOROCCO, FEZ, ALGIERS, TRIPOLI, AND BARCA. The inhabitants of those states are Mahometans. Many subjects of Morocco follow the tenets of *Hamel*, one of their emperors, who taught that the doctrines of *Hali* and *Omar*, and other interpreters of the law, were only human traditions.†

They ascribe great veneration to their priests, whom they style *Marabots*, and to those, who make their pilgrimage to Mecca, whom they style saints, and allow considerable privileges. The very camels which bear them, are esteemed so holy, that they are exempted from future servitude, well fed and kept, and when they die, they allow them the same kind of burial as they do their own relations.

The Algerines acknowledge the *Korân*, as the rule of their faith and practice ; but are generally remiss in the observance of it. They have three principal officers, who preside over all religious matters ; viz. the *Mufti*, or high priest ; the *Cadi*, or chief judge in ecclesiastical cases, and such other matters, as the civil and military power turn over to him ; the great *Marabot*, or head of the Marabotic order, who are a kind of eremitic monks, in such high veneration among them, that they bear an extraordinary sway, not only in private families, but even in the government. They place great merit in frequent washing of their whole bodies ; in the length of their fasts ; their lents stretching between seven and eight months ; and in their care in feeding beasts, and such kind offices to them, which they suppose to be the most effectual means to wash away their

* Barclay's Dictionary.

† Guthrie, p. 739.

their sins.* Some of them maintain, that idiots are the elect of God.

Algiers is supposed to contain one hundred thousand Mahometans, fifteen thousand Jews, two thousand Christian slaves, and some renegadoes.†

BILDULGERID, ZAARA, OR THE DESART. The religion professed in these countries, is Mahometanism; but there is scarce any sign of religion among many of the people. There are a number of Jews scattered up and down in the best inhabited places in Bildulgerid.


Christianity was once happily established in Zaara; but it has been quite exterminated for several ages‡.

NEGROLAND. The inhabitants of this vast country are either Mahometans or Pagans, chiefly the former. When an eclipse of the moon happens, they believe it is occasioned by a large cat putting one of her paws between the earth and moon; and during the time of its progress, they pay reverence to *Mahomet*.

They keep their sabbath on the friday, when they pray three times, but on the other days of the week only twice. They have neither temples nor mosques; but are summoned to their devotions under the shade of a large tree, by their Marabots or priests, of which there is one to every village.§

GUINEA. Paganism is the religion of this country. The Negroes of this Golden Coast believe a supreme Being, and have some ideas of the immortality of the soul.

They

* Universal History, vol. 18. p. 202, 203. 

† Middleton's Geography, vol. 1. p. 257.

Broughton's Historical Library, vol. 2. p. 331.

‡ Middleton's Geography, vol. 1. p. 288.

§ Ibid, p. 293

They address the Almighty by a *Fetiche*, or charm, as mediator ; and worship two days in a week. They ascribe evil in general, and all their misfortunes to the Devil, whom they so fear, as to tremble at the mention of his name.*

The word *Fetiche*, in a strict sense, signifies whatever represents their divinities ; but the precise ideas of the Negroes, concerning their lesser gods, are not well adjusted by authors, or even among the most sensible of themselves. At Cape Coast there is a public guardian *Fetiche*, the highest in power and dignity. This is a peninsular rock, which projects into the sea from the bottom of the cliff, on which the castle is built, making a sort of cover for landing. Beside this superior *Fetiche*, every separate canton or district has its peculiar *Fetiche*, inferior to that of Cape Coast. A mountain, a tree, a large rock, fish, or peculiar fowl, is raised to this high distinction, and the honor of being the national divinity. Among trees the palm has the pre-eminence, this being always deified, and in particular that species of it called *assoonam* ; because it is the most beautiful and numerous. They pay profound adoration to these *Fetiches*, and have great confidence in their power. But the *Fetiche* in one province, is despised in another.

The *Fetiches* of *Whidah*, may be divided into three classes, the *serpent*, *tall trees*, and the *sea*. They sometimes add a fourth, viz. the chief river of the kingdom, the *Euphrates*. The serpent is the most celebrated, the others being subordinate to the power of this deity. This snake has a large round head, beautiful piercing eyes, a short pointed tongue, resembling a dart, its pace slow and solemn, except when it seizes on its prey, then very rapid, its tail sharp and short, its skin of an elegant smoothness, adorned with beautiful colors, upon a light grey ground. It is amazingly familiar and tame. Rich offerings are made to this deity ; priests, and priestesses appointed for its service ; it is invoked in extreme wet, dry, or barren seasons ; and, in

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* Middleton's Geography, vol. 1. p. 320.

a word, on all the great difficulties and occurrences of life.

The ideas the Negroes entertain of a future state are various. Some maintain, that immediately upon the death of any person, he is removed into another world, where he assumes the very character in which he lived in this, and supports himself by the offerings and sacrifices his friends make after his departure. It is said, that the great number of Negroes do not entertain any ideas of future rewards and punishments annexed to the good or evil actions of this life.

A few however, have some notions of future judgments, which consist in being wafted away to a famous river, situated in a distant inland country called Bosmanque.

Here their GOD interrogates them concerning the life they have led ; whether they have religiously kept the holy days dedicated to *Fetiche*, abstained from all meats, and inviolably kept their oaths ? If they can answer truly in the affirmative, they are conveyed over the river to a land abounding in every luxury and human delight. If on the contrary, the departed have sinned against any of the above capital pillars of their religion, then the GOD plunges him into a river, where he is buried in eternal oblivion, Others believe in a kind of *metempsychosis*, where they shall be transported to the land of white men, altered to that complexion, and endowed with a soul similar to theirs. But this is the doctrine only of those who think highly of the intellectual faculties of the white men.*

Those of the kingdom of Benim, acknowledge a supreme Being, whom they call *Orisa* ; but they think it needless to worship him, because, being infinitely good, they are sure he will not hurt them. On the contrary, they are very careful in paying their devotions to the Devil, who, they think is the cause of all their calamities. They do not think of any other remedy for their most common diseases, but to
apply

* Modern Universal History, vol. 17. p. 133, 134, 135, 136, 137:

apply to a forcerer to drive him away. Such Negroes as believe in the Devil, paint his image white.*

NUBIA. Almost all the inhabitants of this spacious country are Pagans or Mahometans, chiefly the latter. This kingdom received the gospel from the earliest times, and continued firm in it for several centuries; but for want of good preachers, it at length degenerated, and Mahometanism took place in its stead: the few who still retain the Christian faith, acknowledge the patriarch of Alexandria.†

ETHIOPIA SUPERIOR, OR ABYSSINIA. This spacious empire contains a great mixture of people, of various nations, as Pagans, Jews, and Mahometans; but the main body of the natives are Christians, who hold the scriptures to be the sole rule of faith. Their emperor is supreme as well in ecclesiastical as in civil matters.‡ The patriarchate is the highest ecclesiastical dignity in this empire, and wholly subject to that of Alexandria. This patriarch is by his clergy called *Abuna*, or our father; but he has no power to create any metropolitans under him. The next order of ecclesiastics, in vogue and esteem, is that of the *Debtaris*. These are a kind of Jewish Levites, or chanters, who assist at all public offices of the church. They boast themselves of Jewish extraction, and pretend to imitate the service of the Jewish tabernacle and temple of Jerusalem, and dancing of king *David* before the ark. On their grand festivals they begin their music and dancing long before day. The priests are the next order to the bishops; but as they have none of those but the *Abuna*, they have instead of them, those they style *koms*, who preside over them. Every parochial church has one of these, who is a kind of arch-prefbyter, and has all the inferior priests and deacons, as well

as

* Kaims, vol. 4. p. 142.

† Middleton's Geography, vol. 1. p. 415.

‡ Broughton's Historical Library, vol 2. p. 322:

as the secular affairs of the parish, 'under his care and government.

The office of the inferior priests is to supply that of the *komos* in their absence ; and when present, to assist them in divine service. All these orders are allowed to marry, even after they have been ordained priests.*

Their monasteries and religious orders are numerous ; but they are different from those of Rome. Some of these orders are allowed to enter into the married life ; and to bring up their families in the same way ; and to distribute their lands, cells, and what goods they have among them ; but those who observe celibacy are commonly in greater esteem.†

This church uses different forms of baptism, and keeps both saturday and sunday as a sabbath. They are circumcised, and abstain from swine's flesh, not out of any regard to the Mosaic law ; but purely as an ancient custom of their country. Their divine service consists wholly in reading the scriptures, administering the Eucharist, and hearing some homilies of the fathers.‡ They read the whole four evangelists every year in their churches. They begin with Matthew, then proceed to Mark, Luke, and John in order ; and when they speak of an event, they write and say, it happened in the days of Matthew, i. e. while Matthew was reading in their churches.§

ETHIOPIA INFERIOR. The numerous inhabitants of these countries are Pagans. In Zanguebar some of the people are Mahometans, but the principal part are idolaters. The Portuguese have made but few profelytes in this kingdom, the people being obstinate in preserving their
own

* Modern Universal History, vol. 15, p. 145, 148, 149.

† Ibid. p. 157.

‡ Broughton's Historical Library, vol. 2. p. 322.

§ Bruce's Travels, p. 145.

own religious principles. The former have used many efforts to bring them to a sense of Christianity ; but as these have proved ineffectual, they have long since desisted from any farther attempts, and now satisfy themselves with the enjoyment of exercising their own religion without control. In Ajan, and Abex, Mahometanism is professed.*

In the kingdom of Melinda the negroes are for the most part Mahometans, who follow the doctrines of *Zeyd* the son of *Hosten* ; a sect not unlike that of the Sadducees among the Jews. The Roman Catholics have been settled here almost ever since the Portuguese came hither ; but do not make profelytes of the natives. They are so numerous in the city of Melinda, that they have built no less than seventeen churches and chapels in it, and have erected a stately cross of gilt marble before one of them.

LOWER GUINEA, CONTAINING LOANGO, CONGO, ANGOLO, BENGULA, AND MANTAMAN. The inhabitants of these countries are generally Pagans. In Congo, those who have not embraced the gospel which was introduced by the Portuguese, in the year 1482, acknowledge a supreme Being, whom they believe to be all-powerful, and ascribe to him the creation of their country ; but suppose that he has committed all sublunary things to the care and government of a variety of subordinate, or inferior deities ; some to preside over the air, others over the fire, sea, earth, &c. in a word, over all the blessings and curses, to which the world and its inhabitants are subjected, according to their votaries care or neglect of rendering those deities more or less propitious to them. Hence proceeds that immense multitude of idols and altars, and that prodigious variety of *gangas*, or priests, and superstitious rites, which

* Middleton's Geography vol. 1. p. 395.

Modern Universal History, vol. 15. p. 398.

which are still in vogue in those parts of the kingdom, which have not yet received the gospel.*

The religion of the Pagan inhabitants of Angola is similar with that of Congo ; and the Portuguese have converted a large number in this kingdom to the profession of Christianity.

The Negroes in Loango are said to acknowledge a supreme Creator and Deity, called *Zambi*, who is considered as the great cause of whatever is good and beautiful in the world. By his name they swear their most sacred oaths ; whose violation they think would be immediately followed with sickness. This *Zambi* they love, but without worshipping him ; and reserve their worship for a malignant deity, called *Zambi-an-hi*, whom they fear as the author of all evils. In order to appease him, they abstain from some dish or other ; and in order to please him, they spoil their fruit trees.

These Africans think the soul survives the body ; but they have no distinct notions of its future residence and fate.

The mission to Loango began in 1766, but ceased in 1768, when the missionaries were by diseases driven from Africa. In the same year, two other French missionaries settled at Kakongo, where they still subsist. In Sogno, a kingdom formerly dependent on Loango, they met with many thousands of Christians, by whom they were received as messengers of heaven.†

CAFFRARIA. The Hottentots believe in one supreme Being, the creator of heaven and earth, whom they style *GOD of Gods*. They suppose him a humane and benevolent Being ; and place his residence beyond the moon. They have no mode of worshipping him, for which they give this reason, “ *That our first parents so grievously offended him, that*
he

* Modern Universal History, vol 16, p. 69.

† Critical Review, vol. 43. p. 70.

he cursed them, and their posterity with hardness of heart ; so that they know little of him, and have still less inclination to serve him."

The Hottentots adore the moon, as an inferior and visible God ; whom they suppose, has the disposal of the weather, and invoke her for such weather as they desire. They assemble for her worship, at the full and new moon ; no inclemency of the weather prevents them. They continue the whole night, till pretty far the next day, in shouting, screaming, jumping, stamping, dancing, clapping the hands, and using such expressions as these, *We salute you ; you are welcome ; grant us fodder for our cattle, and milk in abundance.*

They likewise adore as a benign deity, a certain insect, peculiar, as it is said, to the Hottentot countries. This animal is of the dimension of a child's little finger, the back green, the belly speckled with white and red ; it is provided with two wings, and has on its head two horns.

To this little winged deity, they render the highest adoration. If it honors a village with a visit, the inhabitants assemble about it in transports of devotion. They sing and dance round it troop after troop, in the highest extasy ; throwing to it the powder of an herb, which our botanists call spirea. They cover at the same time, the whole area of the village, the tops of the cots, and every thing without doors with the same powder. They likewise kill two fat sheep, as a thank-offering for the same honor. They suppose that the arrival of this insect in a village, brings happiness and prosperity to all the inhabitants, and that their offences, to that moment, are buried in oblivion.

If this insect happens to light upon a Hottentot, he is distinguished and revered as a saint, and the delight of the deity, ever after. His neighbours glory that they have so holy a man among them, and publish the matter far and near. The fattest ox belonging to the whole village is immediately

mediately killed for a thank-offering, and the time is turned into a festivity, in honor of the deity and saint.

They also pay a religious veneration to their saints, and men of renown departed. They honor them not with tombs, statues, or inscriptions; but consecrate mountains, fields, and rivers to their memory. When they pass by those places, they implore the protection of the dead for them and their cattle; they muffle their heads in their mantles, and sometimes dance round those places, singing and clapping their hands.

They worship also an evil deity, whom they look upon as the father of all their plagues. They therefore coax him, upon apprehension of any misfortune, with the offering of an ox, or sheep. And at other times perform diverse acts of worship, to wheedle and keep him quiet.*

AFRICAN ISLANDS.

MADAGASCAR. The inhabitants of this Island believe GOD to be the author of all good, and the Devil the author of all evil.† There are also some Mahometans in this island; but here are no mosques, temples, nor any stated worship, except some of the inhabitants of this place offer sacrifices of beasts on particular occasions; as, when sick; when they plant yams or rice; when they hold their assemblies; circumcise their children; declare war; enter into new-built houses; or bury their dead. Many of them observe the Jewish sabbath, and give some account of the sacred history, the creation and fall of man, as also of *Noah*, *Abraham*, *Jacob*, and *David*; whence it is conjectured they are descended of Jews, who formerly settled here, though none knows how or when.‡

CAPE

* Watts's Human Reason, p. 152, 153, 154, 155.

Middleton's Geography,

† Ibid, vol. 1. p. 535.

‡ Guthrie, p. 747.

CAPE VERD ISLANDS, CANARIES, AND MADEIRAS. The inhabitants of these Islands are Roman Catholics.*

ZOCOTRA. The inhabitants of this island are Mahometans of Arab extraction.

COMORA. The inhabitants of this Island are Negroes of the Mahometan persuasion.†



RELIGIONS OF AMERICA.

UNITED STATES.

PREVIOUS to an account of the present denominations in the United States of America, a short sketch of the Aborigines will not, perhaps, be unentertaining to some readers. The following accounts are extracted from valuable authors.

The natives of New-England believed not only a plurality of Gods, who made and govern the several nations of the world, but they made Deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind. Yet they conceived an Almighty Being, who dwells in the southwest regions of the heavens, to be superior to all the rest. This Almighty Being they called *Kichtan*, who at first, according to their tradition, made a man and woman out of a stone; but upon some dislike, destroyed them again; and then made another couple out of a tree, from whom descended all the nations of the earth; but how they came to be scattered and dispersed into countries so remote

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from

* Broughton's Historical Library, vol 2. p. 332.

† Guthrie, p. 746.

from one another, they cannot tell. They believed their supreme GOD to be a good being, and paid a sort of acknowledgment to him for plenty, victory, and other benefits.

But there is another power, which they call *Hsbamocko*, in English, the Devil, of whom they stood in greater awe, and worshipped merely from a principle of fear.

The immortality of the soul was universally believed among them. When good men die, they said, their souls went to *Kichtan*, where they meet their friends, and enjoy all manner of pleasures; when wicked men die, they went to *Kichtan* also, but are commanded to walk away; and to wander about in restless discontent and darkness forever.*

At present the Indians in New-England are almost wholly extinct.†

Mr. *Brainard*, who was a truly pious and successful missionary among the Indians on the Susquehannah and Delaware rivers, in 1744, gives the following account of their religious sentiments.

After the coming of the white people, the Indians in New-Jersey, who once held a plurality of deities, supposed there were only three, because they saw people of three kinds of complexions, viz. English, Negroes, and themselves.

It is a notion pretty generally prevailing among them, that it was not the same God made them who made us; but that they were created after the white people; and it is probable they suppose their God gained some special skill by seeing the white people made, and so made them better; for it is certain they look upon themselves, and their methods of living, which they say their God expressly prescribed for them, vastly preferable to the white people and their methods.

With regard to a future state of existence, many of them
imagine

* Neal's History of New-England, vol. 1, p 33, 34, 35.

† Belknap's History of New-Hampshire, vol. 1. p. 124.

imagine that the *chichung*, i. e. the shadow, or what survives the body, will at death, go southward, to some unknown, but curious place; will enjoy some kind of happiness, such as hunting, feasting, dancing, or the like. And what they suppose will contribute much to their happiness in the next state, is, that they shall never be weary of these entertainments.

Those who have any notion about rewards and sufferings in a future state, seem to imagine that most will be happy, and that those who are not so, will be punished only with privation, being only excluded from the walls of the good world, where happy spirits reside.

Those rewards and punishments, they suppose to depend entirely upon their behaviour towards mankind; and have no reference to any things which relates to the worship of the Supreme Being.*



A GENERAL VIEW
OF THE
RELIGIONS IN THE UNITED STATES.

NEW-ENGLAND owes its first settlement to religious persecution. A number of people, called Puritans, who refused conformity to the church of England, laboring under various oppressions, quitted their native country, in order to enjoy the free exercise of their religion. These were the first settlers of New-England. But the noble principles of liberty ceased to operate on their minds, after they had got the power in their hands. In a few years

* This account is extracted from Brainard's Journal. He rode about four thousand miles among the Indians, and was sometimes five or six weeks together without seeing a white person.

years they so far forgot their own sufferings, as to press for uniformity in religion, and to turn persecutors in order to accomplish it. These intemperate proceedings were overruled for good. As the intolerance of England peopled Massachusetts, so the intolerance of that province made many emigrants from it, and gave rise to various distinct settlements, which, in the course of years, were formed into other provincial establishments.*

At present no religious test is required as a qualification to any office, or public trust under the United States.

It was one of the peculiarities of the forms of government in the United States, that all religious establishments were abolished. Some retained a constitutional distinction between Christians and others, with respect to their eligibility to office; but the idea of supporting one denomination at the expense of others, or of raising any one sect of Protestants to a legal pre-eminence, was universally reprobated.

The Congregationalists are the most numerous denomination in New-England. The Presbyterians and Episcopalians predominate in the southern States.

The general assembly of the Presbyterian church in America includes four synods, and these contain sixteen presbyteries. Massachusetts and New-Hampshire have four presbyteries. The number of Presbyterian congregations in America are computed to be six hundred and eighteen. There are two hundred and twenty-six ministers.†

The number of Friends meetings in the United States, not including New-York, are two hundred and ninety-six. The number of individuals cannot be known; some meetings are small, while others are large.‡

The

* Ramsay's History of the American Revolution.

† This account for the year 1788, was given by the Rev. Mr. Murray of Newbury-Port.

‡ This account was given by Mr. Moses Brown of Providence.

The number of Methodists in America in the year 1789, was computed to be forty-eight thousand five hundred and eighty-two.

The whole number of communicants and adherents to the Baptist churches, in the United States, are computed to be two hundred and fifty-five thousand six hundred and seventy.*

The whole amount of the Roman Catholics in the United States is supposed to be fifty thousand.†

An account of the collective number of the other denominations could not be obtained.

NEW-HAMPSHIRE. The inhabitants of this state are allowed to worship GOD, in the way which is most agreeable to their consciences. The churches in New-Hampshire are principally for Congregationalists; some for Presbyterians and Baptists; and three for Episcopalians. Ministers contract with their parishes for their support. No parish is obliged to have a minister; but if they make a contract with one, they are obliged to fulfil it. Liberty is ever given to any individuals of a parish to change their denomination; and in that case, they are liberated from their parish contract.‡

MASSACHUSETTS. The religion of this Commonwealth is established, by their excellent constitution, on a most liberal and tolerant plan. All persons of whatever religious profession or sentiments, may worship GOD agreeably to the dictates of their own consciences, unmolested, provided they do not disturb the public peace.

The legislature are empowered to require of the several towns, parishes, &c. to provide, at their own expense, for the

* This account was taken by Mr. John Asplund, who visited the several associations of Baptist churches for that purpose.

† This account, and also the number of Roman Catholics in Maryland, were given by the Right Rev. Bishop Carroll.

‡ Morse's American Geography, p. 160.

the public worship of GOD, and to require the attendance of the subject to the same. The people have liberty to choose their own ministers, and to contract with them for their support.*

The body of churches in this state are established upon the Congregational plan. Their rules of church discipline and government are in general, founded upon the *Cambridge Platform*, as drawn up by the synod of 1648. This *Platform* leaves the scripture to be the sole rule of faith, ordinances, and discipline, as to what relates to authority and polity. It leaves each church with plenary unceded power, making the *councils* and *synods* advisory only. It was passed and received as the plan of public confederacy, which united the Presbyterians and Independents under the common title of Congregationalists.

It was a fundamental principle of this union, that every voluntary assembly of Christians had power to form, organize, and govern themselves; and in imitation of the apostolic churches, to gather and incorporate themselves by a public covenant, and to elect and ordain all their public officers.†

The various denominations in this state, with the number of their respective congregations, are as follow.

<i>Denominations.</i>	<i>Congregations.</i>	<i>Denominations.</i>	<i>Congregations.</i>
Congregationalists,	434	Unitarians, using a	} 1
Baptists,	99	liturgy collected	
Friends, or Quakers,	36	principally from	
Episcopalians,	15	the Book of Com-	} 1
Presbyterians,	6	mon Prayer.	
Universalists, embracing the sentiments of the Rev. Mr. Murray,	} 4	Roman Catholics,	1
			Methodists, ‡
		Total	597
			A

* Morfe's American Geography.

† Stiles's Christian Union, p. 55. 56.

‡ This society has been lately formed in Lynn by the Rev. Jesse

A variety of religious opinions prevails among the Congregationalists.* Beside Calvinists, who are the most numerous, a considerable number are Hopkinians. There are also, Arminians, Unitarians, Chauncean Universalists, &c.

RHODE-ISLAND. This state was settled by some of those who were charged with Antinomian sentiments, on a plan of *entire religious liberty*; men of every religious denomination being equally protected and countenanced, and enjoying all the honors and offices of government.

Many of the Quakers and Baptists flocked to this new settlement; and there never was an instance of persecution for conscience sake countenanced by the governors of this state.†

There are a variety of religious sects in Rhode-Island; but the Baptists are the most numerous of any denomination in this state. In 1784 they had thirty congregations. These, as well as the other Baptists in New-England, are chiefly upon the Calvinistic plan as to doctrines, and Independents with regard to church government. There are however some Arminian Baptists. Others who observe the Jewish sabbath, are called Sabbatarians, or seven day Baptists. There are others who are called separate Baptists.

The other religious denominations in Rhode-Island are Congregationalists, Friends or Quakers, Episcopalians, Moravians, and Jews, who have a synagogue in this state. Beside these there is a considerable number of the people who can be reduced to no particular denomination.‡

There

Jesse Lee, the first Methodist preacher, who was appointed to travel in New-England.

* There is also a variety of sentiments among the Congregationalists in the other States.

† Belknap's History of New-Hampshire, vol. 1. p. 39.

‡ Morse's Geography,

There were also a few persons in Rhode-Island, who adhered to *Jemima Wilkinson*, who was born in Cumberland. It is said by those who are intimately acquainted with her, that she asserts, that in October, 1776, she was taken sick, and actually died, and her soul went to heaven, where it still continues. Soon after, her body was re-animated with the spirit and power of Christ, upon which she set up as a public teacher; and declares she has an immediate revelation for all she delivers; and is arrived to a state of absolute perfection. It is also said she pretends to foretell future events, to discern the secrets of the heart, and to have the power of healing diseases: and if any person who makes application to her is not healed, she attributes it to his want of faith. She asserts, that those who refuse to believe these exalted things concerning her, will be in the state of the unbelieving Jews, who rejected the counsel of GOD against themselves; and she tells her hearers, this is the eleventh hour, and this is the last call of mercy that ever shall be granted them: for she heard an inquiry in heaven, saying, "Who will go and preach to a dying world?" or words to that import: and she says she answered, "Here am I, send me;" and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping GOD, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumes the title of the *Universal Friend of Mankind*; hence her followers distinguish themselves by the name of *Friends*.*

Jemima Wilkinson, is now gone to Geneva in the Genesee country; and her followers have fallen off, so as not to keep up any meetings in this state.

CONNECTICUT. Each Congregational church in this state is a separate jurisdiction, and claims authority to choose its own minister, to exercise government, and enjoy
gospel

* Brownell's Enthusiastical Errors, p. 5, 7, 9, 14.

gospel ordinances within itself. The churches however, are not independent of each other ; they are associated for mutual benefit and convenience. The associations have power to licence candidates for the ministry ; to consult for the general welfare, and to recommend measures to be adopted by the churches ; but have no authority to enforce them. When disputes arise in churches, councils are called by the parties to settle them ; but their power is only advisory. There are as many associations in the state, as there are counties ; and they meet twice in a year. These are all combined in one general association, who meet annually.

All religions which are consistent with the peace of society, are tolerated in Connecticut ; and a spirit of *liberality* and *catholicism* is increasing.

The bulk of the people are Congregationalists, among which the Hopkinians are numerous. Beside these, are Episcopalians and Baptists ; and formerly there was a society of Sandemanians at New Haven ; but they are now reduced to a very small number.

The Episcopalian churches are respectable, and are under the superintendence of a bishop.*

There were twenty-nine congregations of Baptists in 1784. These congregations, with those in the neighbouring states, meet in associations, by delegation annually. These associations consist of messengers chosen and sent by the churches.†

NEW-YORK. The constitution of this state provides for the free exercise and enjoyment of religious profession and worship, without discrimination or preference, within

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* The Right Rev. Bishop Seebury, who was consecrated by the Scotch Bishops at Aberdeen, 1784. [See Skinner's History of Scotland.

† Morse's American Geography, p. 220.

the state, for all mankind : provided that the liberty of conscience, hereby granted, shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the state.

The various denominations in this state, with the number of their respective congregations are as follow.

<i>Denominations.</i>	<i>Congregations</i>	<i>Denominations.</i>	<i>Congregations.</i>
English Presbyterians,	87	German Lutherans,	12
Dutch Reformed (including six of the German language,)	66	Moravians,	2
Baptists,		30	Methodists,
Episcopalians,	26	Roman Catholics,	1
Friends, or Quakers,	20	Jews,	1
		Shakers. Unknown.	

The Presbyterian churches are governed by congregational, presbyterial, and synodical assemblies. These assemblies possess no civil jurisdiction. Their power is wholly moral or spiritual, and that only ministerial and declarative.

The highest punishment to which their authority extends is to exclude the contumacious and impenitent from the congregation of believers.

The highest judicatory of the Presbyterian church is styled, *The general council of the Presbyterian church, in the United States of America.* This grand council is to consist of an equal delegation of bishops and elders, from each presbytery within their jurisdiction, by the title of *commissioners to the general council.* Fourteen commissioners make a quorum. The council constitutes peace, correspondence, and mutual confidence among all their churches, and has power to receive and issue all appeals and references, which may regularly be brought before it from the inferior judicatories ; to regulate and correct the proceedings of the synods, &c.

The synods of New-York and Philadelphia, during their session at Philadelphia in May, 1788, resolved themselves into four synods, viz. the synod of New-York : the synod of Philadelphia ; the synod of Virginia ; and the synod of Carolina. These synods are to meet annually in their respective states, whence they take their names ; and once a year, by their commissioners, in general council at Philadelphia.

There are a number of Presbyterian churches, commonly called Seceders, who have a separate ecclesiastical jurisdiction. These as well as the other Presbyterians, and the Dutch reformed churches, hold the Calvinistic doctrines, without any essential difference.

The Dutch reformed churches in this state, are divided into four classes.

From their first planting in New-York and New-Jersey, they have, under the direction of the classis of Amsterdam, been formed exactly upon the plan of the established church of Holland, as far as that is ecclesiastical. There is a strict correspondence between the Dutch reformed synod of New-York and New-Jersey, and the synod of North-Holland and the classis of Amsterdam. The acts of their synods are mutually exchanged every year ; and mutual advice is given and received in disputes respecting doctrinal points and church discipline.

The Episcopal churches hold the same principles, have the same mode of worship, and church government and are in every other respect constituted on the same plan with the church of the same denomination in England.*

The Methodist interest, though small in this state, has greatly increased in the southern states since the revolution. They have estimated their number at thirty-seven thousand and

* Drs. White and Provost, the former elected for Philadelphia, the latter for New-York, were both consecrated by the English bishops. [See Skinner's History of Scotland.]

and eight hundred. But their numbers are so various in different places at different times, that it would be a matter of no small difficulty to find out their exact account. Their churches are supplied by their preachers in rotation.

The ministers of every denomination in the state, are supported by the voluntary contributions of the people raised generally by subscription, or by a tax upon the pews; except the Dutch churches in New-York, Albany, Skenectady, and Kingston, which have, except the two last, large estates confirmed by a charter. The Episcopal church also in New-York, possesses a very large estate, in and near the city,

The interest of the Shakers in this state, is now fast declining.*

NEW-JERSEY. There are in this state, about fifty Presbyterian congregations, subject to the care of three presbyteries, viz. that of New-York, of New-Brunswick, and Philadelphia. A part of the charge of New-York and Philadelphia presbyteries lies in New-Jersey, and part in their own respective states. To supply these congregations there are, at present, about twenty-five ministers.

There are upwards of forty congregations of Friends, commonly called Quakers, who are in general sober, plain, industrious, good citizens.

There are thirty associated congregations of Baptists in New-Jersey, which maintain Calvinistic doctrines.

The Episcopalian interest consists of twenty-five congregations.

There are in this state, two classes belonging to the Dutch reformed synod of New-York and New-Jersey. The class of Hakkenhak, to which belong thirteen congregations; and

* Morfe's American Geography, p. 267, 268, 269, 270.

and the classis of New-Brunswick, to which belong fifteen congregations.

The Moravians have a flourishing settlement at Hope, in Suffex county. This settlement was begun in 1771, and now consists of upwards of a thousand souls.

The Methodist interest is small in this state. The Swedes have a church in Gloucester county : and there are three congregations of the Seventh Day Baptists. All these religious denominations live together in peace and harmony ; and are allowed, by the constitution of the state, to worship Almighty GOD, agreeably to the dictates of their own consciences ; and are not compelled to attend or support any worship, contrary to their own faith and judgment. All Protestants inhabitants, of peaceable behaviour, are eligible to the civil officers of the state.*

PENNSYLVANIA. The inhabitants of this state are of different religious denominations, but the Quakers are the most numerous. It was from *William Penn*, a celebrated Quaker, that this place received its name. Civil and religious liberty in their utmost latitude, was laid down by this great man, as the only foundation of all his institutions. Christians of all denominations might not only live unmolested, but have a share in the government of the colony.†

During the late war, some of this denomination thought it their duty to take up arms in defence of their country. This laid the foundation of a secession from their brethren, and they now form a separate congregation in Philadelphia, by the name of resisting or fighting Quakers.

The places for religious worship in Philadelphia, are as follow.

<i>Denominations.</i>	<i>Congregations.</i>		<i>Denominations.</i>	<i>Congregations.</i>
Friends, or Quakers,	5		Presbyterians,	6
			Episcopalians,	

* Morfe's American Geography, p. 292, 293,

† Guthrie, p. 808.

<i>Denominations.</i>	<i>Congregations.</i>	<i>Denominations.</i>	<i>Congregations.</i>
Episcopalians,	3	Moravians,	1
German Lutherans	2	Baptists,	1
German Calvinists,	1	Universalist Baptists,	1
Catholics,	3	Methodists,	1
Swedish Lutherans,	1	Jews,	1

The Friends, and Episcopalians compose about one third of the inhabitants of this state.

There are in Pennsylvania, sixteen congregations of English Baptists. The doctrine, worship, and discipline of those are similar to those of the New-England Baptists.*

The freedom and toleration of the government has produced a great variety of sects among the German inhabitants of Pennsylvania. The Lutherans compose a great proportion of the German citizens of the state. Many of their churches are large and splendid. The German Presbyterians are the next to them in numbers. Their churches are likewise large, and furnished in many places with organs. The clergy belonging to these churches have moderate salaries, but they are punctually and justly paid.

The German Lutherans and Presbyterians live in great harmony with each other, insomuch that they often preach in each others churches, and in some instances unite in building a church, in which they both worship at different times. The harmony between two denominations, once so much opposed to each other, is owing to the relaxation of the Presbyterians in some of the peculiar doctrines of Calvinism. They are called Presbyterians, because most of them object to being designed by the name of Calvinists. The Memnonists, the Moravians, the Swinfeildians, and the Catholics, compose the other sects of German inhabitants of Pennsylvania.

The Dunkers have arisen from the Memnonists. Previous

* Morse's American Geography, p. 320.

vious to their partaking of the sacrament of the *supper*, they wash each others feet, and set down to a love-feast. They practise the ceremonies of their religion with great humility and solemnity. They at first slept on hard couches, but now on beds, and have abated much of their former severity. Beside the congregation at Ephrata, there were in 1770, fourteen others in various parts of Pennsylvania, and some in Maryland. The Separatists, who dissented from the Dunkers, reject the ordinances of baptism, and the sacrament, and hold the doctrine of the Friends, concerning the internal revelation of the gospel. They maintain with the Dunkers, the doctrine of universal salvation. The Dunkers and Separatists agree in not taking any interest for money, and not applying to law, to recover their debts. These denominations behave with singular piety, and exemplary morality.

The German Moravians are a numerous and respectable body of Christians in Pennsylvania. In the village of Bethlehem, there are two large stone buildings, in which the different sexes are educated in habits of industry, in useful manufactures. The Sisters, for by that epithet the women are called, all sleep in two large and neat apartments*

Formerly the body of Moravians held all their property in common, in imitation of the primitive Christians. In the year 1760, a division of the whole, excepting a few articles, took place. Of this religion there are about 1300 souls in Pennsylvania, viz. between five and six hundred at Bethlehem, four hundred and fifty at Nazareth, and upwards of three hundred at Litz, in Lancaster county. They call themselves the *United Brethren of the Protestant Episcopal church*. †

The Protestant Episcopal church of New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South-Carolina,

* Rush's Account of the German inhabitants of Pennsylvania.

† Morie's American Geography, p. 320.

South-Carolina, met in convention at Philadelphia, October 1785, and revised the Book of Common Prayer, and administration of the sacraments, and other rites and ceremonies, and published and proposed the book, thus revised, for the use of the church. This revision was made in order to render the liturgy consistent with the American revolution, and the constitution of the several states. In Pennsylvania and the southern states, this revised book is pretty generally used by the Episcopal churches.

The representatives of sundry societies in the United States, believing in the salvation of all men, convened on the 25th of May, 1790, in the city of Philadelphia, and adopted articles of faith, and a plan of church government. In their articles of faith, they have thought it improper to require an assent to opinions, which are merely speculative, or to introduce words in expressing their belief, which have been the cause of controversies.

Their plan of church government, and divine worship is nearly Congregational. Respecting ordinances they say, that as a diversity of opinions concerning them has been the means of dividing Christians, they agree to admit all as members of their society, who subscribe the articles of their faith, and maintain good works, whatever their opinions may be, as to the form or obligation of any, or all of them.

They consider all who subscribe their articles, and lead moral lives as members of their church. A departure from those articles, or an immoral life shall subject them to private censure, which, if they repeatedly reject, their names shall be erased from the list of numbers; and they shall not be restored, till they have exhibited such signs of returning to their former faith and practice, as shall be deemed satisfactory to the church.

DELAWARE. There are in this state, twenty-one Presbyterian congregations, belonging to the synod of Philadelphia.

* Herald of Freedom, for July, 1790.

Philadelphia—Seven Episcopal churches—Six congregations of Baptists, containing about two hundred and eighteen souls—Four congregations of the people called Quakers ; beside a Swedish church at Wilmington, which is one of the oldest churches in the United States, and a number of Methodists. All these congregations have free toleration by the constitution, and live together in harmony.*

MARYLAND. The first emigration to Maryland consisted of about two hundred gentlemen, chiefly of the Roman Catholic religion, who sailed from England in November, 1632, and landed near the river Potomack, in the beginning of the subsequent year. The Roman Catholics, unhappy in their native land, and desirous of a peaceful asylum, went over in great numbers to this state. Lord *Baltimore*, to whom the province had been granted, laid the foundation of its future prosperity, on the broad basis of security to property, and freedom in religion. While Virginia persecuted the Puritans, her severity compelled many to pass over into this new province, the assembly of which had enacted, “ that no person professing to believe in Jesus Christ, should be molested in respect of their religion, or in the free exercise thereof.”†

The Catholics in America, have at present a bishop residing in Baltimore, viz. the Right Rev. *John Carroll*. Their number is supposed, not to exceed twenty-five thousand, not one thirteenth of the inhabitants of that state.

The other denominations in Maryland, are Protestant Episcopalians, English, Scotch, and Irish Presbyterians, German Calvinists, German Lutherans, Friends, Baptists, of whom there are about twenty congregations, Methodists, who have a bishop in Maryland, Memnonists, Nicolites, or New Quakers.‡

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VIRGINIA.

* Morfe's American Geography, p. 346.

† Ramsay's History of the American Revolution, vol. 1. p. 10,

‡ Morfe's American Geography.

VIRGINIA. The first settlers in Virginia were emigrants from England, of the English church, just at a point of time, when it was flushed with complete victory over the religions of all other denominations. Possessed as they became of the powers of making, administering, and executing the laws, they shewed equal intolerance in this country, with their Presbyterian brethren, who had emigrated to the Northern government.*

The present denominations of Christians in Virginia are Presbyterians, who are the most numerous, and inhabit the western parts of the state: Episcopalians, who are the most ancient settlers, and occupy the eastern and first settled parts of the state. Intermingled with these, are great numbers of Baptists and Methodists. The proportional number of these several denominations have not been ascertained. The Episcopalians have comparatively but few ministers among them; and these few, when they preach, which is seldom more than once a week, preach to very thin congregations. The Presbyterians, in proportion to their numbers, have more ministers, who preach oftener, and to large audiences. The Baptists and Methodists are generally supplied by itinerant preachers, who have large and promiscuous audiences, and preach almost every day, and often several times in a day.†

KENTUCKY. The Baptists are the most numerous religious sect in this place. In 1787 they had sixteen churches established; beside several congregations, where churches were not constituted. These were supplied with upwards of thirty ministers or teachers. There are several large congregations of Presbyterians, and some few of other denominations.‡

NORTH-CAROLINA,

* Jefferson's State of Virginia, p. 167, 168.

† Morfe's American Geography, p. 386, 387.

‡ Ibid, p. 406,

NORTH-CAROLINA. The western parts of this state, which have been settled within the last thirty-five years, are chiefly inhabited by Presbyterians from Pennsylvania, the descendants of people from the north of Ireland, and are exceedingly attached to the doctrines, discipline, and usages of the church of Scotland. They are a regular industrious people. Almost all the inhabitants between the Catawba and Yadkin rivers, are of this denomination, and they are in general, well supplied with a sensible and learned ministry. There are interspersed some settlements of Germans, both Lutherans and Calvinists, but they have but few numbers.

The Moravians have several flourishing settlements in this state. The first settlement called Bethabara, was begun in 1753, by a number of the brethren from Pennsylvania, in a very wild, uninhabited country, which, from that time, began to be rapidly settled by farmers, from the middle states.

In 1759, Bethany, a regular village, was laid out and settled. In 1766, Salem, which is now the principal settlement, and nearly in the center of Wachovia, was settled by a collection of tradesmen. The same constitution and regulations are established here as in other regular settlements of the United Brethren. Besides, there are in Wachovia, three churches, one at Friendland, one in Friendberg, and another at Hope, each of which has a minister of the brethren's church. These people, by their industry and attention to various branches of manufacture, are very useful to the country round them.

The Friends, or Quakers, have a settlement in New-Gardens in Guilford country, and several congregations at Perquimins and Pasquetank. The Methodists and Baptists are numerous and increasing. Beside the denominations already mentioned, there is a very numerous body of people in this, and in all the southern states, who cannot properly

be classed with any sect of Christians, having never made any profession of Christianity.

The inhabitants of Wilmington, Newbern, Edenton and Halifax districts, making about three fifths of the state, once professed themselves of the Episcopal church. The clergy in these districts, were chiefly missionaries, and have almost universally been induced to declare themselves in favour of the British government, and to emigrate. There may be one or two of the original clergy remaining, but at present they have no particular pastoral charge; and there is very little external appearance of religion among the people in general, who inhabit these districts. The Baptists and Methodists have sent a number of missionary preachers into these districts; and some of them have pretty large congregations.*

SOUTH-CAROLINA. The people of this state, by the constitution, are to enjoy the right of electing their own pastors or clergy; and what is peculiar to this state, the minister, when chosen, is required by the constitution to subscribe the following declaration, viz. "That he is determined, by GOD'S grace, out of the holy scriptures, to instruct the people committed to his charge, and to teach nothing (as required of necessity to eternal salvation) but that which he shall be persuaded may be concluded and proved from the scripture; that he will use both public and private admonitions, as well to the sick as to the whole, within his care, as need shall require, and occasion be given; and that he will be diligent in prayers, and in reading of the holy scriptures, and in such studies as help to the knowledge of the same; that he will be diligent to frame his own self and family according to the doctrine of Christ, and to make both himself and them, as much as in him lieth, wholesome examples and patterns to the flock of Christ; that he will maintain, and set forward as much as he

* Morse's American Geography, p. 446.

he can, quietness, peace, and love among all people, and especially among those, who are, or shall be committed to his charge."

Since the revolution, by which all denominations were put on an equal footing, there have been no disputes between different religious societies.

The upper parts of this state are settled chiefly by Presbyterians, Baptists, and Methodists. From the most probable calculations, it is supposed, that the religious denominations of this state, as to numbers, may be ranked as follows, viz. Presbyterians, including the Congregational and Independent churches, Episcopalians, Baptists, Methodists, &c.

There are in Charleston two large churches for Episcopalians, one for Congregationalists or Independents, one for Scotch Presbyterians, two for the Baptists, one for the German Lutherans, one for the Methodists, one for French Protestants; beside a meeting-house for Quakers and two Jewish synagogues, one for the Portuguese, the other for the German Jews. There are upwards of a thousand Roman Catholics in Charleston, but they have no public building for worship.*

GEORGIA. In regard to religion, this state is yet in its infancy. In Savannah there is an Episcopal church, a Presbyterian church, a synagogue where the Jews pay their weekly worship, and a German Lutheran church, supplied occasionally by a German minister from Ebenezer, where is a large convenient stone church, and a settlement of sober industrious Germans of the Lutheran religion. In Augusta they have an Episcopal church. In Midway is a society of Christians established on the Congregational plan. The upper counties are supplied, pretty generally, by Baptist, and Methodist preachers. But the greater part of
this

* Morse's American Geography, p. 428, 432.

this state is not supplied by ministers of any denomination.*

In the year 1740, the Rev. *George Whitefield* founded an Orphan house academy in Georgia, about twelve miles from Savannah. In 1768, it was proposed, that the Orphan house should be erected into a college. The charter, which Mr. *Whitefield* applied for, would have been readily granted, on condition that the president should in all successions be an Episcopalian of the church of England. Mr. *Whitefield* declined this condition, alleging, that it would be unjust to limit the office to any particular sect, as the foundation for this institution had been intrusted to him by various religious denominations. In consequence of this dispute, the affair of a charter is given up, and Mr. *Whitefield* made his assignment of the Orphan house in trust to the Countess of Huntington. Soon after his death, a charter was granted to his institutions in Georgia, and the Rev. Mr. *Percy* appointed president of the college. On the 30th of May 1775, the Orphan house building caught fire, and was entirely consumed, except the two wings, which are still remaining. The American war soon after came on, and put every thing into confusion. The funds have since lain in an unproductive state. It is probable, that the college estate, by the consent of the Countess of Huntington, may hereafter be so incorporated with the university of Georgia, as to subserve the original and pious purposes of its founder.†

BRITISH AMERICA.

NOVA SCOTIA. The established religion of this province is the church of England; but all sects of Christians are tolerated; and government so far encourages them, as to render contracts between ministers and people binding. Nova Scotia is settled by people from New-England, England,

* Morfe's American Geography, p. 451.

† Ibid, p. 456.

land, and Ireland. These different people bring their peculiar modes and local attachments with them. The greatest part of them were originally of the Congregational, or Presbyterian persuasion; but being scattered round the shores of this province in small villages, they have been unable to support the establishments of the gospel. Hence a number of illiterate men have stepped forth as the ministerial instructors of this people, and have profelyted many.

At the head of this class, was the late Mr. *Henry Allen*, a man of natural good sense, and warm imagination. This man has journeyed nearly through the province, and by his popular talents made many converts. He has also published several treatises and sermons, in which he declares, he has advanced some new things. He says, that the souls of all the human race are emanations, or rather, parts of the one Great Spirit; but that they individually originally had the powers of moral agents; that they were all present with our first parents in Eden, and were actual in the first transgression. He supposes, that our first parents in innocence were pure spirits, without material bodies; that the material world was not then made; but in consequence of the fall, man being cut off from GOD, that they might not sink into immediate destruction, the world was produced, and they clothed with hard bodies; and that all the human race, will, in their turns, by natural generation, be invested with such bodies, and in them enjoy a state of probation for happiness of immortal duration. He says that the body of our Saviour was never raised from the grave, and that none of the bodies of men ever will be: but when the original number of souls have had their course on earth, they will all receive their reward or punishment in their original unembodied state. He supposed *baptism*, the *Lord's supper*, and *ordination*, matters of indifference.

These are his most distinguishing tenets, which he and his party endeavour to support by alleging, that the scriptures are not to be understood in their literal sense, but have a
spiritual

spiritual meaning. He has had such influence over his followers, that some of them pretend to remember their being in the garden of Eden. The moment of their conversion, they are so well assured of, that it is said, some of them even calculate the age of their cattle by it.

Mr. *Allen* began to propagate his sentiments about the year 1778 : he died 1783 ; and since his death, his party has much declined.

There is a considerable number of Methodists, or disciples of Mr. *Wesley*, in this province, and one or two societies of Baptists, who do not much differ from those of their name in New-England.

The number of Episcopalian clergy in this province, may be about nine ; Presbyterians and Congregationalists, seven.*

CANADA. The Indians of this continent have an idea of the Supreme Being ; and they all in general agree in looking upon him as the First Spirit, and the Governor and the Creator of the world. It is said, that almost all the nations of the Algonquin language give this Sovereign Being the appellation of the *Great Hare*. Some again call him *Mitchabou*, and others *Atahocan*. Most of them hold the opinion, that he was born upon the waters, together with his whole court, entirely composed of four-footed animals like himself ; that he formed the earth of a grain of sand, which he took from the bottom of the ocean, and that he created man of the bodies of the dead animals. There are likewise some who mention a God of the waters, who opposed the designs of the *Great Hare*, or at least refused to be assisting to him. This God is according to some, the *Great Tiger*. Lastly, they have a third called *Matcomek*, whom they invoke in the winter season.

The

* This account was given by an ingenious young Clergyman, who resided at Nova Scotia, in the years, 1782, 1783.

The *Arefkoui* of the Hurons, and the *Agreskousé* of the Iroquois, is, in the opinion of these nations, the Sovereign Being, and the God of war. These Indians do not give the same original to mankind with the Algonquins; they do not ascend so high as the first creation. According to them, there were in the beginning six men in the world, and if you ask them who placed them there, they answer you, they do not know.

The Gods of the Indians have bodies, and live much in the same manner with us, but without any of those inconveniences to which we are subject. The word *Spirit*, among them, signifies only a being of a more excellent nature than others.

According to the Iroquois, in the third generation there came a deluge, in which not a soul was saved, so that in order to re-people the earth, it was necessary to change beasts into men.

Beside the First Being, or the Great Spirit, they hold an infinite number of genii or inferior spirits, both good and evil, who have each their peculiar form of worship.

They ascribe to these beings a kind of immensity and omnipresence, and constantly invoke them as the guardians of mankind. But they never address themselves to the evil genii, except to beg of them to do them no hurt.

They believe the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the souls are several months in arriving at it, and have vast difficulties to surmount. The happiness which they hope to enjoy, is not believed to be the recompense of virtue only; but to have been a good hunter, brave in war, &c. are the merits which entitle them to this Paradise,* which they and the other American natives figure as a delightful country, blessed with perpetual spring, whose for-

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* Charlevoix's Voyage to North America, vol. 2. p. 141,

142, 143, 144, 145, 152, 153, 154, 155.

ests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labor or toil.*

Many of the Indian natives have been converted to Christianity ; and no accounts could be procured to ascertain how far some of their tribes now retain the sentiments above described.

The predominant religion in this province, at present, is the Roman Catholic ; but there are a few Episcopal and other Protestant churches.

S P A N I S H A M E R I C A.

LOUISIANA. The natives of this part of America, most of them, have an idea of a Supreme Being, whom they call the *Grand Spirit*, by way of excellence ; and whose perfections are as much superior to all other beings, as the fire of the sun is to elementary fire. They believe this Omnipotent Being is so good, that he could not do evil to any one, even if he inclined. That though he created all things by his will, yet he had under him spirits of an inferior order, who, by his power, formed the beauties of the universe, but that man was the work of the Creator's own hands. These spirits are, by the Natches, termed free servants or agents ; but, at the same time, they are as submissive as slaves. They are constantly in the presence of GOD, and prompt to execute his will. The air, according to them, is full of other spirits of more mischievous dispositions, and these have a chief, who was so eminently mischievous, that GOD Almighty was obliged to confine him ; and ever since, those aerial spirits do not commit so much mischief, as they did before, especially if they are entreated to be favorable. For this reason the savages always invoke them, when they want either rain or fair weather.

They

* Robertson's History of South-America, vol. 1. p. 387.

They give this account of the creation of the world, viz. that GOD first formed a little man of clay, and breathed upon his work, and that he walked about, grew up, and became a perfect man ; but they are silent as to the creation of women.*

The greatest part of the natives of Louisiana had formerly their temples as well as the Natches, and in all these temples, a perpetual fire was preserved.†

The Christians inhabiting this place are Roman Catholics.

EAST AND WEST FLORIDA. The natives of this country believe a supreme benevolent Deity, and a subordinate Deity who is malevolent ; neglecting the former, who they say does no harm ; they bend their whole attention to soften the latter, who they say torments them day and night.‡

The Apalachites bordering on Florida, worship the sun, but sacrifice nothing to him which has life : they hold him to be the parent of life, and think he can take no pleasure in the destruction of any living creature. Their devotion is exerted in perfumes and songs.§

The Spanish inhabitants of this country, are Roman Catholics.

NEW MEXICO, INCLUDING CALIFORNIA. The inhabitants of this country are chiefly Indians, whom the Spanish missionaries have in many places brought over to Christianity.||

In the course of a few years after the reduction of the Mexican empire, the sacrament of baptism was administered to more than four millions. Many of these profelytes, who

* Modern Universal History, vol. 40. p. 374.

† Charlevoix's Voyages, vol. 2. p. 273.

‡ Kaime's Sketches, vol. 4. p. 155.

§ Ibid, p. 216.

|| Guthrie, p. 763.

who were adopted in haste, either retained their veneration for their ancient religion in its full force, or mingled an attachment to its doctrines and rites, with that slender knowledge of Christianity, which they acquired. These sentiments the new converts transmitted to their posterity, into whose minds they sunk so deep, that the Spanish ecclesiastics, with all their industry, have not been able to eradicate them. The religious institutions of their ancestors are still remembered, and held in honor by the Indians both in Mexico and Peru; and whenever they think themselves out of reach of inspection by the Spaniards, they assemble and celebrate their Pagan rites.

OLD MEXICO, OR NEW SPAIN. The divinities of the ancient inhabitants of Mexico were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of the gods. But of all offerings, human sacrifices were deemed the most acceptable.* At the dedication of the great temple at Mexico, it is said, there were sixty or seventy thousand human sacrifices. The usual amount of them was about twenty thousand.†

The city of Mexico, is said, to have contained near two thousand small temples, and three hundred and sixty which were adorned with steeples. The whole empire of Mexico contained above forty thousand temples, endowed with very considerable revenues. For the service in the grand temple of Mexico itself, above five thousand priests were appointed; and the number in the whole empire, is said, to have amounted to near a million of people. The whole priesthood, except that of the conquered nations, was governed
by

* Robertson's History of South-America, vol. 2, p. 384, 385.

† Priestley's Lectures on History. p. 440.

by two high priests, who were also the oracles of the kings. Beside the service in the temple, the clergy were to instruct youth, to compose the calendars, and to point the mythological pictures. The Mexicans had also priestesses, but they were not allowed to offer up sacrifices. They likewise had monastic orders, especially one, in which no person under sixty years of age was admitted.*

Notwithstanding the vast depopulation of America, a very considerable number of the native race still remains both in Mexico and Peru. Their settlements in some places are so populous, as to merit the name of cities. In the three audiences into which New Spain is divided, there are at least, two million of Indians; a pitiful remnant indeed of its ancient population! but such as still form a body of people superior in number to that of all the other inhabitants of this vast country.†

In consequence of grants bestowed upon *Ferdinand* of Spain, by Pope *Alexander VI.* and *Julius II.* the Spanish monarchs have become, in effect, the heads of the Roman Catholic American church. In them the administration of its revenues is vested. Their nomination of persons to supply vacant benefices, is instantly confirmed by the Pope. Papal bulls cannot be admitted into America; nor are they of any force there, until they have been previously examined and approved of by the Royal Council of the Indies: and if any bull should be surreptitiously introduced, and circulated in America, without obtaining that approbation, ecclesiastics are required, not only to prevent it from taking effect, but to seize all the copies of it, and transmit them to the Council of the Indies.‡

The hierarchy is established in America in the same form as in Spain, with its full train of archbishops, bishops,
deans,

* Critical Review, vol. 54. p. 312.

† Robertson's History of America, p. 391.

‡ Robertson's History of South-America, vol. 2. p. 376.

deans, and other dignitaries. The inferior clergy are divided into three classes, under the denomination of *Curas*, *Doctrineros*, and *Missioneros*. The first are parish priests, in those parts of the country where the Spaniards have settled. The second have the charge of such districts, as are inhabited by Indians subjected to the Spanish government, and living under its protection. The third are employed in converting and instructing those fiercer tribes, which disdain submission to the Spanish yoke, and live in remote or inaccessible regions, to which the Spanish arms have not penetrated. So numerous are the ecclesiastics of all those various orders, and such the profuse liberality with which many of them are endowed, that the revenues of the church in America are immense. The worship of Rome appears with its utmost pomp in the New World. Churches and convents there are magnificently adorned; and on high festivals, the display of gold and silver, and precious stones, is such as exceeds the conception of an European.*

There are four hundred monasteries in New Spain.

PERU. The sun, as the great source of light, of joy, and fertility in the creation, attracted the principal homage of the native Peruvians. The moon and stars, as co-operating with him, were entitled to secondary honors. They offered to the sun a part of those productions, which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals who were indebted to his influence for nourishment. They presented to him choice specimens of those works of ingenuity, which his light had guided the heart of man in forming. But the Incas never stained his altars with human blood; nor could they conceive that their beneficent father, the sun, would be delighted with such horrid victims.†

At

* Robertson's History of South-America, vol. 2. p. 377.

† Ibid, p. 309, 310.

At present there are several districts in Peru, particularly in the kingdom of Quito, occupied almost entirely by Indians.*

Notwithstanding some of the native Peruvians still practise in secret their Pagan rites, the Roman Catholic is the prevailing religion in this place. From the fond delight the American Spaniards take in the external pomp and parade of religion, and from their reverence for ecclesiastics of every denomination, they have bestowed profuse donations on churches and monasteries; † and have conceived such an high opinion of monastic sanctity, that religious houses have multiplied to an amazing degree in the Spanish colonies.

It was observed in the year 1620, that the number of convents in Lima, covered more ground than all the rest of the city.

The secular priests, in the New World, are less distinguished than their brethren in Spain, for literary accomplishments of any species. But the highest ecclesiastical honors are often in the hands of the monastic orders, and it is chiefly to them that the Americans are indebted for any portion of science which is cultivated among them. ‡

The Spaniards form such an idea of the incapacity of the Indians, that a council held at Lima decreed that they ought to be excluded from the sacrament of the Eucharist. And though Paul III. by his famous bull, issued in the year 1537, declared them to be rational creatures, entitled to all the privileges of Christians; yet after the lapse of two centuries, during which they have been members of the church, very few are deemed worthy of being admitted to the holy communion.

From the idea which was entertained of their incapacity,
when

* Robertson's History of South-America, vol. 2. p. 351.

† Ibid, p. 365.

‡ Ibid, p. 381.

when Philip II. established the Inquisition in America, in the year 1570, the Indians were exempted from the jurisdiction of that tribunal, and still continue under the inspection of their diocefans. Though some of them have been taught the learned languages, and have gone through the ordinary course of academic education with applause, their frailty is still so much suspected, that no Indian is either ordained a priest, or received into any religious order.*

CHILI. The mountainous part of this country is still possessed by tribes of its original inhabitants. That part of Chili, which may properly be deemed a Spanish province, is a narrow district, extending along the coast from the desert of Atacamas to the Island of Chiloe, above nine hundred miles.†

The Roman Catholic inhabitants have established divers seminaries in this place, for the conversion of the natives; who, it is said, paid religious worship to the Devil.‡

TERRA FIRMA. The Roman Catholic is the established religion of this place, as well as in the other Spanish settlements in South-America.

PARAGUAY. The Jesuits entered this country in the year 1586. They began by gathering together about fifty wandering families, whom they persuaded to settle; and they united them in a little township. When they had made this beginning, they labored with such indefatigable pains, and with such masterly policy, that they prevailed upon thousands of various dispersed tribes to embrace their religion; and these soon induced others to follow their example, magnifying the peace and tranquillity they enjoyed under the direction of the fathers.

It

* Robertson's History of South-America, vol. 2. p. 386.

† Ibid, p. 333.

‡ Broughton's Historical Library, vol. 2. p. 334.

It is said, that above three hundred and forty thousand families, several years ago, were subject to the Jesuits, living in obedience, and an awe bordering upon adoration, yet procured without any violence or constraint.*

It is said, that nothing can compare with the procession of the blessed sacrament in this place ; and that, without any display of riches and magnificence, it yields in nothing to the richest and most magnificent procession in any other part of the world.

A Spanish gentleman describes it in the following manner : “ It is attended with very fine dancing, and the dancers are all neatly dressed. Over the greens and flowers which compose the triumphal arches, under which the blessed sacrament passes, there appear flocks of birds of every color, tied by the legs, to strings of such a length, that a stranger would imagine, they enjoyed their full liberty, and were come of their own accord, to mix their warblings with the voices of the musicians and the rest of the people ; and bless, in their own way, him, whose providence carefully supplies all their wants.

“ All the streets are hung with carpets very well wrought, and separated by garlands, festoons, and compartments of verdure, disposed with the most beautiful symmetry. From distance to distance, there appear lions and tigers very well chained, that they may not disturb the solemnity, instead of adorning it ; and even very fine fishes sporting and playing in large basons of water. In a word, every species of living creatures assist at the solemnity, as it were by their deputies, to do homage to the incarnate *Word*, in his august sacrament ; and acknowledge the sovereign dominion his Father has given him over all living. Wherever the procession passes, the ground is covered with mats, and strewed with flowers and odoriferous herbs. All, even the smallest children, have a hand in these decorations, amongst which are

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likewise

* Guthrie, p. 775.

likewise to be seen, the flesh of the animals newly killed for food ; every thing the Indians regale themselves with, at their greatest rejoicings ; and the first fruits of their labors, all, in order to make an offering of them to the LORD ; the grain particularly they intend to sow, that he may give it a blessing. The warbling of the birds, the roaring of the lions and tigers, the voices of the musicians, the plain chaunt of the choir, all intermix without confusion, and conspire to form a concert not to be equalled in any other part of the world.

“ The great royal standard is carried behind the blessed sacrament. The Cacique, the Corregidor, the Regidores, and the Alcades support the canopy. The militia, both horse and foot, with their colors and standards flying, assist likewise at the procession, in good order. But however striking this spectacle may be, the greatest beauty of it consists in the piety, the modesty, and respect, and even the air of holiness, visible in every countenance.

“ As soon as the blessed sacrament is returned to the church, the Indians present the missionaries all the several kinds of eatables which have been exposed in the procession ; and the fathers, after sending the best of every thing to the sick, distribute what remains among the rest of the inhabitants. The evening concludes with the most curious fire-works.”*

In 1767 the Jesuits were sent out of America by royal authority, and their subjects were put upon the same footing with the rest of the inhabitants of this country.†

PORTUGUESE AMERICA.

BRAZIL. Though the natives of America in general acknowledge the being of a GOD, and the immortality of the

* Charlevoix's History of Paraguay, vol. 1. p. 286, 287, 288.

† Guthrie, p. 776.

the soul, yet several tribes have been discovered which have no idea whatever of a Supreme Being, and no rites of religious worship.*

The natives of Brazil had no temples nor priests; but they were so much affrighted by thunder, that it was not only the object of religious reverence, but the most expressive name in their language for the Deity was *Toupan*, the same by which they distinguish thunder.†

The established religion at present in this place, is the Roman Catholic.

DUTCH AMERICA.

GUIANA. The savage tribes in this place believe the existence of one Supreme Deity, whose chief attribute is benevolence; and to him they ascribe every good which happens. But as it is against his nature to do ill, they believe in subordinate malevolent beings like our Devil, who occasion thunders, hurricanes, and earthquakes, and who are the authors of death and diseases, and of every misfortune.‡

The religion of the Christian inhabitants of this place is similar with that of the United Provinces.

PAGAN AMERICA.

AMAZONIA. The inhabitants of this country are said to worship images made of wood, set up in their houses, for they have no temples, their priests teaching them, that these pieces of timber are really inhabited by certain divinities from heaven.§

AMERICAN ISLANDS.

NEWFOUNDLAND. The natives of this island, when

* Robertson's History of South-America, vol. 1. p. 331.

† Ibid, p. 488.

‡ Kaime, vol. 4. p. 150.

§ Broughton's Historical Library, vol. 2, p. 334.

when first discovered, had some knowledge of a Supreme Being, and believed that men and women were originally created from a certain number of arrows stuck fast in the ground. They generally believe the immortality of the soul, and that the dead go into a far country, there to make merry with their friends.*

The present religion of this place is similar with that of Nova Scotia.

JAMAICA, BARBADOES, AND BERMUDAS. The religion of these Islands is universally of the Church of England.

The Negroes, on these and the other West-India Islands, believe, that they shall return to their native country after death. This thought is so agreeable, that it cheers the poor creatures, and renders the burden of life easy, which, otherwise to many of them, would be quite intolerable. They look upon death as a blessing, and some of them meet it with surprising courage and intrepidity. They are quite transported to think their slavery is near an end, that they shall revisit their native shores, and see their old friends and acquaintance. When a Negro is about to expire, his fellow-slaves kiss him, wish him a good journey, and send their hearty good wishes to their relations in Guinea. They make no lamentations, but with a great deal of joy enter his body, believing he is gone home, and happy.†

The original inhabitants of the West-India Islands, are now almost extirpated.‡

CUBA, AND HISPANIOLA. The inhabitants of these, and the other Islands belonging to Spain, are Roman Catholics.§

MARTINICO.

* Broughton's Historical Library, vol. 2. p. 335.

† Guthrie, p. 832.

‡ Barclay's Dictionary.

§ Broughton's Historical Library, vol. 1, p. 335.

MARTINICO. The predominant religion in this, and the other Islands belonging to France, is the Roman Catholic.

LATE DISCOVERED ISLANDS.

OTAHEITE, AND THE OTHER SOCIETY ISLANDS, FRIENDLY ISLANDS, SANDWICH ISLANDS, &c. The inhabitants of these, and the other Islands lately discovered in the South Sea, in general acknowledge an almighty, invisible Lord and Creator of the universe, who executed the various parts of the creation by various subordinate powerful beings. They are of opinion, that he is good and omniscient ; that he sees and hears all human actions ; and is the giver of all good gifts. They feel their own wants, and therefore apply for redress to the Supreme Being, and offer him, with grateful hearts, the best gifts of their lands. They acknowledge to have a being within their bodies, who sees, hears, smells, tastes, and feels, which they call *E-tee-heè* ; and they believe, that after the dissolution of the body, it hovers about the corpse, and lastly, retires into the wooden representations of human bodies, erected near the burying-places. They are convinced of the certainty of a happy life in the sun, where they shall feast on bread-fruit, and meat which requires no dressing : and they think it their duty to direct their prayers to this Supreme Divinity, or *Eatoàa-Rabai*. Those who have leisure among these people, are very desirous of learning, what is known relative to this and all other inferior divinities, and to practise such virtues, as by the general consent of mankind, constitute good actions. These are briefly the general outlines of their religious worship.

The name *Eatoàa*, admits a very great latitude in its interpretation : however, they admit a Being which they call *Eatooa-Rabài*, which is the supreme Deity above all. Each of the islands surrounding Otaheite has its principal God, or
 tutelar

tutelar Deity. This is always the Divinity whom the high-priest of each isle addresses in his prayer at the grand morai of the prince of that island.

The great Deity they think to be the prime cause of all divine and human beings; and suppose the inferior Deities, and even mankind, are descended from him and another being of the female sex; and in this respect, they call the great Deity *Ta-rou-tiay Et̄-mou*, the great procreating stem; but his wife is not of the same nature with him. They imagine a co-existing hard substance necessary, which they called *O tē pa pa*. These procreated *O-Hēē-naā*, the Goddess who created the moon, and presides in that black cloud, which appears in that luminary;—*Te-whetto-ma-tarai*, the creator of the stars;—*Oo-mār-rico*, the God and creator of the seas; and *Orre-orre*, who is God of the winds. But the sea is under the direction of thirteen Divinities, who have all their peculiar employment. The great GOD lives in the sun, and is thought to be the cause of earthquakes. They have one inferior Genius, or Divinity, of a malignant disposition, residing near the *morai*, or burying-places, and in or near the chest including the heads of their deceased friends, each of which is called the house of the evil Genius. The people are of opinion, that when a priest invokes this evil Genius, he will kill, by a sudden death, the person on whom they intend to bring down the vengeance of this Divinity. They have another inferior Divinity, who had the same power of killing men, with this difference only, that he was not addressed by prayer, but is only worshipped by hissing. This last kind of Genius, is called *Tēē-hēē*: this, they say, is the being which hears, smells, tastes, and feels within us, and after death, exists separately from the body, but lives near burying-places, and hovers round the corpse of their friends; and is likewise an object of their reverence, though addressed only by hissing. These *Tēē-hēēs* are likewise feared: for, according to their belief, they creep during night into the houses,

houses, and eat the heart and entrails of the people sleeping therein, and this causes their death.*

The inhabitants of these islands honor their Divinities; first, by prayers; secondly, by setting apart a certain order of men to offer up these prayers; thirdly, by setting apart certain days for religious worship; fourthly, by consecrating certain places for that purpose; fifthly, by offering human sacrifices to the God of war.† They preserve a condemned malefactor, of an inferior class, for a sacrifice; provided they are not possessed of any prisoner of war. The Otaheiteans, and the other Islanders, prepare those oblations on their morais.

We have plain proofs that the Otaheiteans have notions of a *metempsychosis*.‡

The assiduity, which the Otaheiteans discover, in serving their Gods, is remarkably conspicuous. Not only the *whatas*, or offering places of the morais are commonly loaded with fruit and animals, but there are few houses where you do not meet with a small place of the same sort near them. Many of them are so rigidly scrupulous, that they will not eat a meal without first laying aside a morsel for the *Eatoda*. Their human sacrifices are supposed to be frequent.§ They imagine that their punctual performance of religious offices prepares for them every temporal blessing. They believe that the animating and powerful influence of the Divine Spirit is every where diffused; and that sudden deaths, and

* Foster's Geographical Observations, p. 533, 534.

† Ibid.

‡ Cook's Last Voyage, p. 76, 131, 136.

§ In Otaheite, on certain solemn days, the priest enters the temple, or morai, and after staying some time, returns and informs the people, that the Deity demands a human sacrifice; he then indicates the person, who is immediately seized and killed. [Gregory's Historical and Moral Essays.]

and all accidents, are affected by the immediate action of some divinity.*

NEW PHILIPPINE, OR CAROLINE ISLANDS.

The inhabitants of these Islands have an idea of the immortality of the soul, and a state wherein the good are rewarded, and the wicked punished. From time to time they repose near their graves, fruits and other eatables, that according to their opinion, the deceased may suck them; for they suppose, the souls, who are gone to heaven, return on the fourth day, and live invisible among their friends and relations. Their souls are looked upon as good *Genii*, and in every undertaking, they are addressed for assistance and success, the priests being supposed to have an intercourse with them. It is observed, though they have no knowledge of a Maker of heaven and earth, they however, acknowledge a great and good Spirit, who is the Lord of heaven, to whom many good and evil spirits are subordinate. Those spirits are celestial beings, different from those who inhabit the earth. They have a body, and marry, in the style of their chiefs, more than one wife.

They suppose, that one of their deities descended from heaven, and covered the barren earth with fruits, herbs, and flowers, and peopled it with rational men.

They suppose, that an evil spirit who was displeased with the happiness of mankind, brought about death, against which there is no remedy.

These Islanders have neither temples, nor carved, or any other images, and they never think it necessary to make any offerings, or sacrifices, except a few of those, who seem to worship their deceased friends.†

PELEW ISLANDS. Those who visited these Islands did not find any place appropriated to religious rites. Yet
there

* Cook's Last Voyage.

† Foster's Geographical Observations, p. 604, 605.

there was strong evidence, that the natives of Pelew believed, that the spirit existed, when the body was no more. They have also an idea of an evil spirit, who often counteracted human affairs.*

NEW-ZEALAND. The inhabitants of this Island, believe, that the soul of a man who is killed, and whose flesh is devoured, is doomed to a perpetual fire, while the souls of all who die a natural death, ascend to the habitations of the Gods.†

NEW-HOLLAND. The people inhabiting this vast Island appear to be all of one race.‡ But no account can yet be produced which indicates their entertaining any ideas of religion. The New-Hollander is a mere savage, nay, more, he possesses the lowest rank in that class of beings.§



FROM the foregoing view of the various religions of the different countries of the world, it appears, that the Christian Religion is of very small extent, compared with those many and vast countries overspread with Paganism or Mohammedism. This great and sad truth may be further evinced by the following calculation, ingeniously made by some, who, dividing the inhabited world into thirty parts, find, that

XIX. } VI. } II. } III. }	Of them are pos- sessed by	{ Pagans, Jews and Mohammedans, Christians of the Greek Church, Those { Church of Rome, and of the { Protestant Communion.
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D d d

If

* Keate's Account of the Pelew Islands, p. 218, 219, 220.

† Cook's Last Voyage, vol. 2. p. 160.

‡ Robertson's History of America, vol. 1. p. 172.

§ Cook's Last Voyage, p. 12.

If this calculation is true, Christianity, taken in its largest latitude, bears no greater proportion to the other religions, than five to twenty-five ||

APPENDIX.

* It is worthy our observation, that the above calculation was made before the late discoveries of the north-west part of America, the north-east part of Asia, the vast tract of New-Holland, New-Guinea, and the numerous other Islands in the Pacific Ocean : how much greater then must the numerical difference appear at the present day, between that part of mankind who enjoy the light of Christianity, and that part who are now groping in Pagan darkness !





A P P E N D I X.

THE diversity of sentiment among Christians has been exhibited in the preceding pages. The candid mind will not consider these various opinions as an argument against divine revelation. The truth of the sacred writings is attested by the strongest evidence—Such as the exact accomplishment of the prophecies—The consistency of the several parts of the inspired pages with each other—The miracles recorded in the New Testament—The rapid spread of the gospel, notwithstanding all opposition—The purity and perfection of the precepts of Christianity—Their benevolent tendency to promote the good of society, and advance our present and future happiness—And their agreement with the moral attributes and perfections of the Deity. These, and various other arguments, which might be adduced, are sufficient to evince the truth of revelation to every candid inquirer.

There may be as great a variety in the moral, as in the material world. Hence naturally results a diversity of sentiment, which will appear less surprising, if we consider the additional force of education, and the prejudices to which we are all, in some degree, exposed.

Perhaps it may be pleasing to those of a speculative turn, to trace the central points in which various denominations
of

A P P E N D I X.

of Christians agree.* The following articles are,† generally, acceded to by all who profess to believe in divine revelation.

I. That there is one Supreme Being of infinite perfection.

The Manicheans may seem an exception to this article ; because they maintained the doctrine of two principles. But as they supposed the good principle would finally be victorious, and reign supreme : their evil principle may only be considered as a powerful demon.

II. That the Supreme Being is the object of religious worship.

This appears naturally to result from the preceding article : If we admit the being of a GOD, the propriety of worshipping him is obvious.

Trinitarians pray to one GOD in three persons. Unitarians address GOD in the person of the Father only.

The Moravians pray only to Christ ; but as they consider him as a divine person, and the agent between GOD and man, their devotions are directed to one GOD. Roman Catholics pray to the Virgin Mary, and other saints ; but they profess to address them only as intercessors and mediators.

* The Compiler of the View of Religions means strictly to adhere to the plan of the Compendium. She does not say, what doctrines are, or are not essential. The articles generally agreed upon, are collected as a matter of fact only, from which the various denominations of Christians may make what inferences they please.

† The seeming exceptions to the articles are mentioned. If what is said to make the coincidence nearer, should appear forced, and that is given up, still the central points which are collected, are generally maintained, which is all that is asserted. Admitting what is said to be just, Christians now universally agree in five articles.

tors, and that one GOD is the ultimate object of their religious worship.

III. That Jesus of Nazareth is the Messiah.

That is, the *anointed of GOD*, to whom all the prophecies in the Old Testament refer; who abolished death, and *brought life and immortality to light*. All who profess to believe in divine revelation, agree in this article; though their ideas respecting Christ's person, and the ends of his mission are different.*

IV. That there will be a resurrection.

The doctrine of a literal resurrection was, indeed, denied by the Manicheans, by most of the Gnostics, and by some modern denominations. Yet all who advocate divine revelation, suppose there will be a resurrection of some kind, though they differ in explaining the term.

V. That piety and virtue will be rewarded, and impiety and vice punished.

This article seems to include the idea, that piety and virtue are indispensably necessary to happiness. This point was universally acceded to, except by a few of the Gnostics, and it is to be considered, that our knowledge of their sentiments is derived from the representation of their adversaries, who probably may, as *Dr. Lardner* supposes, in his *History of Heretics*, have misrepresented their sentiments. However that may be, upon every religious system now embraced, it is our duty and interest to be pious and virtuous.

The second part of the View of Religions evinces, that various opinions are not peculiar to Christians. There ever have been, and now are, a great variety of modes in the Pagan worship. The Jews, we find, were divided in the time of our Saviour, and there are still some remains of the ancient

* The three capital differences respecting Christ's person, are, the belief of his *simple humanity*; of his *superiority to man*, and *pre-existence*; and of his *supreme divinity*.

A P P E N D I X.

cient sects. The Mahometans have as many different denominations among them as the Christians. Nor are the rejectors of revelation agreed among themselves, though, indeed, they have not the interest which Christians have to investigate their belief.

Though the ends to be answered by divine providence, in permitting such a variety of opinions, cannot fully be comprehended ; yet we may be assured, that they are under the direction of an all-perfect Being, who governs in infinite wisdom :

*“ From seeming evil still educing good,
And better thence again, and better still,
In infinite progression.”* Thompson.



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The Reader is requested to correct the following errors which were discovered in the manuscript, after it was too late to correct them.

- p. 10. line 8, after the word *kinds* make a full stop.
- p. 54. line 20, instead of *for* read *of*.
- p. 88. line 4, after the words *as the* add *Son of the*.





